

THE
RURAL MAGAZINE:

OR,

VERMONT REPOSITORY,

For JUNE, 1795.

Simplicity of ancient Customs and Manners.

[SCRIPTURAL HISTORY.]

A BRAHAM's only remaining care in this life, was the happy settlement of his son Isaac; to accomplish which, and prevent all connexions with his idolatrous neighbours, he called to him his steward, an old and faithful servant, whom he entrusted with the unlimited care of his household and substance, and required him to take a solemn oath, with the formalities then in use, not to take a wife for his son from amongst the daughters of Canaan, but to go to Haran, and from Abraham's own family to choose a wife for Isaac; and most probably pointed out to him that daughter he had been told Bethuel the son of his brother Nahor had.

'But suppose,' said the prudent servant, 'the woman should refuse to leave her own family and country, and follow me hither, should I carry thy son to her, to live again in the land from whence thou camest.'

'The Lord God of Heaven,' replied the patriarch, 'which took me from my father's house, and from the land of my kindred, and who spake unto me, and who sware unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee, and thou shalt take a wife from thence. But if the woman shall not be willing to follow thee, then thou shalt be clear of this my oath: only bring not my son hither again.'

With this necessary caution the servant took the oath, and immediately prepared for his journey, taking with him ten camels, and a suitable retinue of servants, as a proper display of his master's quality and fortune, with a number of rich presents as a marriage-dowry, it being the custom

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of those days to give, and not receive, a portion on that occasion; he set forwards.

Coming into Mesopotamia he arrived at Haran, the city where Nahor his master's brother dwelt, where he proposed making his first essay in the cool of the evening, the time when the young women, who usually eased their mothers of the household care, at least this most fatiguing part of it, came out of the city to draw water for the use of the ensuing day; that country not abounding in springs, and the wells being usually without the gates for the convenience of the herds and flocks, as well as for the inhabitants of the city.

This custom the steward well knew; and supposing a fountain, or well, the most probable place for viewing all the most worthy and valuable young women in the neighbouring city, he placed himself by the side of one, and made his camels to kneel around it. Then offering up a fervent prayer to the God of his master Abraham for the success of his journey, he petitioned, that as all the people of the country were alike strangers to him, he might be directed in his choice of a proper wife for Isaac by this sign, that the damsel of whom he should beg the refreshment of a little water, and who should have humility and good nature enough to offer to give drink to his camels likewise, might be the woman appointed.

Scarcely had he done speaking, when he saw a very beautiful virgin coming from the city, with a pitcher upon her shoulder; charmed with her appearance, the moment she had filled her pitcher, and was coming from the well, he ran to meet her: 'Let me,' he cried, 'I pray thee drink a little water.' Seeing his camels and retinue she supposed him some person of consequence: 'Drink, my lord,' she replied, and with an obliging haste let the pitcher from her shoulder into her hand, and gave it to him; but her good-nature stopped not there, for, supposing by their appearance their journey had been a long one, and that they wanted refreshment, she told him she would give water to his camels likewise, and in no scanty quantity, but till they were fully satisfied.

Not waiting for his reply, she poured the remaining water,

ter, after he had done drinking, out of her pitcher into the troughs placed there for the purpose of watering the flocks, and running again to the well she drew for all the camels.

Delighted with so much beauty, good-humour, and humility, Eliezer stood in silent astonishment, hoping that he saw the completion of his wishes, yet scarcely daring to flatter himself. When she had finished her fatiguing work, he approached her with great respect, and presenting her with some jewels which he placed on her head, and gold bracelets of great value for her hands, he inquired whose daughter she was, and whether there was room in her father's house for himself and camels.

With an agreeable surprise he heard her declare herself the daughter of Bethuel, the son of Nahor, by Milcah; she likewise told him, they had sufficient room and provision for himself and all his retinue.

'Blessed be the Lord God of my master Abraham,' cried the pious man in a rapture of joy, bowing low his head in grateful adoration, 'who hath not left my master destitute of his mercy and truth, but hath conducted me in the right way to my master's brethren.'

Rebekah staid to hear no more; for finding by these words whose servant he was, with a joyful impatience she ran home to give her family this unexpected intelligence of their long lost kinsman.

They heard her with an astonishment which would scarcely give them leave to credit her words; the jewels and the bracelets were, however, indisputable proofs of her veracity; and Laban her brother ran to the well where Eliezer was, still standing by his camels waiting the event of his interview with Rebekah, and hastened him to the house of his father: 'Come in, thou blessed of the Lord,' said he, 'wherefore standest thou without, I have prepared the house, and room for the camels.'

Eliezer immediately complied with this hospitable summons; and Laban assisted in ungirding and taking care of the camels. Nothing was omitted to display to him what a welcome guest he was; water was brought for the washing his own feet, and the feet of those that were with him, and a plentiful table spread before them.

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But however fatigued this faithful servant might be with so long a journey, he positively refused taking any refreshment till he had declared the occasion of his visit; and being desired to speak,

‘I am,’ said he, ‘Abraham’s servant; and the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses: And Sarah, my master’s wife, bare a son to my master when she was old, and unto him hath he given all that he hath.’

He then proceeded to inform them of Abraham’s extreme desire to see his son married to one of his own family, the oath he had obliged him to take in consequence of it, and all the minute circumstances of his petition at the well of Haran, and his meeting with Rebekah: ‘And now,’ he added, ‘if you will deal truly and kindly with my master, tell me if you will give the damsel to my master’s son to wife? or, if you will not, give me an immediate answer, that I may turn to the right hand or to the left.’

The hand of God was so evident in the whole transaction, that Bethuel and his son Laban, though neither of them were remarkable for their piety, both answered, that the thing proceeded from the Lord, and that silence and acquiescence alone became them. ‘Behold Rebekah,’ said they, ‘is before thee; take her and go, and let her be thy master’s son’s wife, as the Lord hath spoken.’

The pious Eliezer answered, by prostrating himself to the ground, and pouring out his grateful heart in thanksgivings to the Lord his God for so prosperous a journey.

He then hastened to bring forth the nuptial presents, which consisted of valuable jewels and rich costly robes for the bride, and many things of great price for her mother and brother.

This important business so happily completed, Eliezer permitted himself to partake of the good things which were set before him, and then retired to his repose.

But in the morning this indefatigable man demanded his dismissal. The mother and brother of Rebekah, unwilling to part with her so soon, intreated her stay at least

ten days longer with them; and the matter was referred to Rebekah, who very readily consented to accompany Eliezer that day, and her family took a tender leave of her with this blessing: 'Be thou, our sister, the mother of thousands of millions, and let thy seed possess the gate of them that hate thee.'

Rebekah, her nurse Deborah, and her female attendants, rode upon the camels, and were conducted by the careful steward into the land of Canaan. It was upon an evening when they approached the tents of Abraham: Isaac, who had been exceedingly disconsolate on the death of his mother, was taking a solitary walk in the fields, little expecting the return of Eliezer so soon; when, lifting up his eyes, he was agreeably surprised to see that faithful servant with the camels coming towards him. Rebekah at the same time saw him, and inquired who he was; upon being informed she alighted from her camel, and covering herself with her veil, waited in that modest and humble manner to receive his first compliments.

The servant then informed Isaac of all the occurrences of his journey, who gave Rebekah possession of his mother's tent. She soon became his wife; and in her charms and the passion he conceived for her, he found an alleviation of his grief.



A singular instance of Parental Affection, in a Naudowessie Woman.

[From CARVER'S Travels.]

WHILST I remained among them, a couple whose tent was adjacent to mine, lost a son of about four years of age. The parents were so much affected at the death of their favourite child, that they pursued the usual testimonies of grief with such uncommon rigour, as through the weight of sorrow and loss of blood, to occasion the death of the father. The woman, who had hitherto been inconsolable, no sooner saw her husband expire, than she dried up her tears, and appeared cheerful and resigned.

As I knew not how to account for so extraordinary a transition,

transition, I took an opportunity to ask her the reason of it ; telling her at the same time, that I should have imagined the loss of her husband would rather have occasioned an increase of grief, than such a sudden diminution of it.

She informed me, that as the child was so young when it died, and unable to support itself in the country of spirits, both she and her husband had been apprehensive that its situation would be far from happy ; but no sooner did she behold its father depart for the same place, who not only loved the child with the tenderest affection, but was a good hunter, and would be able to provide plentifully for its support, than she ceased to mourn. She added, that she now saw no reason to continue her tears, as the child on whom she doated, was happy under the care and protection of a fond father, and she had only one wish that remained ungratified, which was that of being herself with them.

Expressions so replete with unaffected tenderness, and sentiments that would have done honour to a Roman matron, made an impression on my mind greatly in favour of the people to whom she belonged, and tended not a little to counteract the prejudices I had hitherto entertained, in common with every other traveller, of Indian insensibility and want of parental tenderness.

Her subsequent conduct confirmed the favourable opinion I had just imbibed ; and convinced me, that notwithstanding this apparent suspension of her grief, some particles of that reluctance, to be separated from a beloved relation, which is implanted either by nature or custom, in every human heart, still lurked in her's. I observed that she went almost every evening to the foot of the tree, on a branch of which the bodies of her husband and child were laid, and, after cutting off a lock of her hair, and throwing it on the ground, in a plaintive, melancholy song, bemoaned its fate. A recapitulation of the actions he might have performed, had his life been spared, appeared to be her favourite theme ; and whilst she foretold the fame that would have attended an imitation of his father's virtues, her grief seemed to be suspended :—

“If thou hadst continued with us, my dear son,” would she cry, “how well would the bow have become thy hand,
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and how fatal would thy arrows have proved to the enemies of our bands. Thou wouldst often have drank their blood, and eaten their flesh, and numerous slaves would have rewarded thy toils. With a nervous arm wouldst thou have seized the wounded buffaloe, or have combated the fury of the enraged bear. Thou wouldst have overtaken the flying elk, and have kept pace on the mountain's brow with the fleetest deer. What feats mightest thou not have performed, hadst thou staid among us till age had given thee strength, and thy father had instructed thee in every Indian accomplishment!" In terms like these did this untutored savage bewail the loss of her son, and frequently would she pass the greatest part of the night in the affectionate employ.



Order, Design, and Wisdom, displayed in the constitution of animal bodies.

ORDER cannot be the effect of any thing but of intelligence; because, to put order in a composition, one must know the end and intention for which it is destined, and one must also be well acquainted, and make choice of the properest means for attaining this end, which, as any person may perceive, necessarily supposes and demands an intelligence. From this we must conclude, that it is as impossible that the compositions in which there are order, symmetry, and regularity, can be produced by a cause destitute of intelligence, such as *chance*, as it is impossible that *existence* can be derived from *nothing*.

It will not be unnecessary to trace here a small detail of the human body, so that every person may perceive the series and succession of parts which are to be seen in it, all terminating in one object, and that order which so conspicuously shines in it, and shows an intelligence. Man requires food, the mouth receives it, the lips retain it, the incisors cut it, the grinders mash it, the salivary glands moisten it, the tongue pushes it into the œsophagus, the œsophagus transmits it into the stomach, the stomach digests it, and changes it into a kind of milk, the velveted
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membrane of the intestines imbibes itself with it, the lacteal veins carry it to the heart, from whence this chylus becomes blood, and is conveyed into an infinity of canals through all the parts of the body to refresh and nourish them, and also to replace the loss they sustain every day of their substance. In this series of operation, the first of these parts requires the second; the second supposes the first, and demands the third, and so on with the others, &c. Thus we see the parts of the human body answer exactly to one another, and terminate all in one object; consequently, this order must certainly be the work of intelligence. The destination of the parts of the human body shew themselves still by their effects. When they are sound, and execute justly their reciprocal play, man enjoys a perfect state of health. On the other hand, if any of the considerable parts of the human body are altered, man dies. It is then evident by the life, which results from the harmonious concourse of all these parts, and by the death that arrives as soon as this harmony ceases, that the life of man is the end which its author proposed to himself in forming his body:—here is an end, a design, and great intelligence. Blinded mortals, who attribute such works to stupid chance!—A man thrown by a tempest on an island, where he sees houses, statues, pictures, &c. would certainly pass for a fool, were he to affirm that that imperfect and defective principle chance was the author of them; much less to have been able to form the body of man, which we are going more fully to explain.

1. The parts of the human body (and it is the same with those of all other animals,) are all well proportioned between themselves, occupying the places which their respective configurations require.—They are disposed and arranged according to the most perfect mechanical laws, and agreeable to the exactest hydrostatics, to form their different operations with the utmost regularity and precision.—They act with the greatest concord and harmony, not only an hour, a day, or a month, but eighty, and sometimes a hundred years: And what infinitely augments, in this machine, the difficulty of execution, and consequently the miracle (if I may use that expression) of success, is, that
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the multitude of their practical parts know no bounds* ; that their smallness steals them from our senses ; that some even escaping the microscope, seem to lose themselves in infinity ; that the difference of their figures, and the variety of their movements, together with the diversity of their springs, cannot be expressed by any number ; that of all these movements and this arrangement of parts, there results the most suitable mechanism for the preservation, functions, necessities, and advantages of the animal. In an artificial machine there are but a small number of pieces, all so clumsy and so formed, that they may be seen and touched.

2. In the human body, the various parts join force to delicacy. The muscle which serves to raise the arm, (which, like the rest, is only a small portion of a soft substance), has a force equal to thirty-five thousand six hundred and eighty pounds. In an artificial machine, that which is very delicate is fragile ; and that which is strong, is hard and thick.

3. In the body of an animal, all the different parts are brought and carried to the greatest perfection ; but the best and most experienced workman cannot in his productions equal nature. It has been observed with the microscope, that the needle or sting of a bee is of so high a polish, that the smallest inequality cannot be discovered in it ; whilst a needle, polished by the ablest workman, appears quite ragged and uneven. And again, if one compares the velvet of that flower commonly called the Boar's-ear, with that which we use, as also the thread of a spider with the finest of our spinsters, one will easily see how much the most perfect works of art are inferior to those of nature.

* *In the play of the different parts of the human body, we may observe every kind, every direction, and every degree of movement, viz. from top to bottom, and the contrary—as also of vibration, of shooting, of oscillation, of fluttering, of undulation, of sucking or attraction, of contraction, of dilatation, of exhalation, of inhalation, of rotation, of pronation, of supination, of libration, of shaking, of collision, of pulling, of impulsion, of pression, of refraction, of reflexion, of repulsion, of revulsion, of opposition, of irritation, of circular declination ; likewise spiral, vermicular or peristaltic, straight, oblique, parallel, perpendicular, quick, slow, moderate, &c. &c. &c.*

4. An animal, even the smallest worm, lives, feeds, feces, moves itself at pleasure, goes, turns aside when opposed or interrupted in its progress, seeks its nourishment, eats, digests, preserves itself, repairs the losses which it makes by perspiration, &c. &c. and by a prodigy which does not surprise us, because it is common, it animalises the strange or foreign bodies with which it nourishes itself.

5. Animals diversify their movements to an infinity ; they vary their degrees of speed, and execute them with grace and agility. The most perfect machine that ever was made by man, has but a small number of movements, always the same, always executed in the same manner, and always rendered with that kind of constrained, narrow, formal, and cut-play which discover the spring.

6. Animals have equilibriums, or balancing points for all their postures, because in all the situations in which they put themselves, they always distribute equally, on every side, the weight of their body ; a machine has but one equilibrium point, that in which the workman has placed it.

7. The body of an animal grows in regular proportion through all its parts. An artist's work cannot augment its perfection nor its dimensions.

8. The body of an animal flies, or defends itself, when one attempts to destroy it. The most perfect machine remains immoveable before whoever approaches to spoil it.

9. The body of an animal is a machine which re-establishes itself when deranged ; for in most diseases all that is necessary to effect a cure, is, not to contradict or counteract nature by vicious remedies, or by bad regimen ; the completest work cannot retrieve the confusion or disorder which one causes it.

10. The body of an animal re-produces itself, and forms its like, to which it communicates the power of re-producing itself in the same manner : We have never seen two watches produce a third one ! then let the works of art yield to those of nature !

An account of a Man, whose Arm, with the shoulder blade, was torn off by a Mill.

[Lond. Phil. Transf. No. 449. p. 313.]

ONE SAMUEL WOOD, about twenty-six years of age, being at work in one of the mills near the Isle of Dogs over against Deptford, and going to fetch a sack of corn from the further part of the mill, in order to convey it up into the hopper, carelessly took with him a rope, at the end of which was a slip-knot which he had put round his wrist; and passing by one of the large wheels, the cogs of it caught hold of the rope, and he not being able to disengage his hand instantly, was drawn towards the wheel and raised off the ground, till his body being checked by the beam which supports the axis of the wheel, his arm, with the shoulder-blade, was separated from it.

At the time the accident happened, he says he was not sensible of any pain, but only felt a tingling about the wound, and being a good deal surprised, did not know that his arm was torn off till he saw it in the wheel. When he was a little recovered, he came down a narrow ladder to the first floor of the mill, where his brother was, who seeing his condition, ran down stairs immediately out of the mill, to a house adjacent to the next mill, which is about 100 yards distant from the place where the accident happened, and alarmed the inhabitants; but before they could get out of the house to his assistance, he had walked by himself to within about ten yards of the house, where, being quite spent by the great effusion of blood, he fainted away and lay on the ground. They immediately took him up and carried him into the house, and strewed a large quantity of loaf-sugar, powdered, into the wound, in order to stop the hemorrhage till they could have the assistance of a surgeon, whom they sent instantly for to Limehouse, who brought with him an apparatus for a broken arm, which he understood by what he could learn from the messenger to be the case; however, he sent home for proper dressings, and when he came to examine particularly into the wound, in order to secure the large blood-vessels, there was not the least appearance of any, nor any effusion of blood;

blood; so having first brought the fleshy parts of the wound as near together as he could by means of a needle and ligature, he dressed him up with a warm digestive, and applied a proper bandage. The next morning he opened the wound again, in company with two surgeons more, and not perceiving any effusion of blood at that time, he dressed him as before, and sent him in the afternoon to St. Thomas's Hospital, where he was admitted a patient under the care of Mr. Ferne, from which time he was constantly attended in expectation of a hemorrhage from the subclavian artery: But there being no appearance of fresh bleeding, it was not thought proper to remove the dressing during the space of four days, when Mr. Ferne opened the wound; at which time likewise there was not the least appearance of any blood-vessels; so he dressed him up again, and in about two months time the cure was entirely completed.

Upon examining the arm within a day or two after it was separated from the body, Mr. Belchier found the scapula fractured transversely, as were likewise the radius and ulna in two places: But whether these bones were fractured before the arm was torn off, the man could not possibly judge.

The muscles inserted into the scapula were broke off near their insertions, but the muscles arising from the scapula came away with it entire.

The latissimus dorsi and pectoralis were likewise broke off near their insertions in the os humeri.

The integuments of the scapula and upper part of the arm were left on the body, as also the clavicle.

But what is very surprising, is, that the subclavian artery, which could never be got at to be secured by art, should not bleed at all after the first dressing; the artery being separated so happily, that when its coats were contracted, the fleshy parts pressed against its mouth, and prevented any effusion of blood.



Letter from the celebrated MONTESQUIEU, on Monarchy and Despotism.

I WAS not at home when your letter reached me; you embarrass me greatly. I shall only answer you for the pleasure

pleasure of entertaining myself with a man who is much better able to resolve the doubts which he proposed, than the person to whom he sent them.

I am not of your opinion in regard to despotism, and despotic princes. It appears to me horrible and absurd to the last degree, that a whole people should blindly subject themselves to the caprice of one man, even if he were an angel. For my own part, I would not live under him for a single day. This angel may become in a moment a monster, thirsting after blood. Despotism is to me the most abominable and disgusting of all bad governments. Man is perpetually crushed, debased and degraded by it. Look into history, ancient and modern, if ever there was one upon earth that was not an insult on mankind, and the disgrace of human nature. Monarchy would doubtless be the best of government, if it were possible to find such king's as Henry the fourth, the only one who ever deserved the homage or veneration of his subjects. Kings should always be brought up in the school of affliction, as this great man was; such alone are truly great, and the lovers of mankind. Before we can feel for the misfortunes of others, we must ourselves have been unfortunate. But on the other hand, the hearts of princes corrupted by prosperity, and the slaves of pride and folly, are inaccessible to pity, and insensible of true glory.

I am not at all surprised, that in monarchies, and especially our own, there should be so few princes worthy of esteem. Incircled by corruptors, knaves, and hypocrites, they accustom themselves to look upon their fellow creatures with disdain; and set no value upon any but the sycophants who caress their vices, and live in perpetual idleness and inactivity. Such is generally the condition of a monarch; great men are always scarce, and great kings still more so. Add to this, that the splendor of a monarchy is short and transitory. France is already sunk into misery and disgrace; an age more will annihilate her; or she will fall a prey to the first intrepid conqueror.

The English government has nothing to support it but a delusive outside, extremely flattering to the people, who fancy themselves the sole governors. I do not know any country

country where it is easier to create such open dissensions as may overthrow the state. A man of sense and generosity, may in ten years time erect himself into a despotic prince with more safety at London than at Moscow; remember Cromwell. Money alone is sufficient to corrupt the whole parliament.

The great, ever fond of riches and power, and prostrate at the feet of fortune, will promote the views of their master; and the great, once gained over, this phantom of liberty which appeared at intervals at the convulsive motions of the commons, which awakens, shakes itself, and soon vanishes, will be totally annihilated at the first signal given by the supreme ruler.

I know indeed of no monarchy which is fixed, constant, and perfect; the wisest kings oppress their subjects to arrive at despotism.

Adieu, my friend, live in freedom and obscurity. Solitude will procure you the best and truest pleasure, self-content. The foolish and the wicked, seen afar off, will only excite your compassion; to look nearly upon them would raise your contempt and indignation.



MORAL DISSERTATIONS.

No. I. *The modern practice of scoffing at Religion, considered in a moral and philosophical view.*

[Sentiments chiefly from Dr. BLAIR.]

AS the false colours which some men throw on religion, are apt to impose on the weak and unwary, let us now examine, whether religion affords any just grounds for the contempt or ridicule of the scoffer. They must be either the doctrines or the precepts of religion, which he endeavours to hold forth to contempt.

The doctrines of the Christian religion are rational and pure. All that it has revealed concerning the perfections of God, his moral government and laws, the destination of man, and the rewards and punishments of a future state, is perfectly consonant to the most enlightened reason. In some articles, which transcend the limits of our present faculties,

culties, as in what relates to the essence of the Godhead, the fallen state of mankind, and their redemption by Jesus Christ, its doctrines may appear mysterious and dark. Against these the scoffer has often directed his attack; as if whatever could not be explained by us, ought upon that account to be exploded as absurd.

It is unnecessary to enter, at present, on any particular defence of these doctrines, as there is one observation, which, if duly weighed, is sufficient to silence the cavils of the scoffer. Is he not compelled to admit, that the whole system of nature around him is full of mystery? What reason, then, had he to suppose, that the doctrines of revelation, proceeding from the same author, were to contain no mysterious obscurity? All that is requisite for the conduct of life, both in nature and in religion, divine wisdom has rendered obvious to all. As nature has afforded us sufficient information concerning what is necessary for our food, our accommodation, and our safety; so religion has plainly instructed us in our duty towards God and our neighbour. But as soon as we attempt to rise towards objects that lie beyond our immediate sphere of action, our curiosity is checked, and darkness meets us on every side. What the essence is of those material bodies which we see and handle—how a seed grows up into a tree—how man is formed in the womb—or how the mind acts upon the body after it is formed—are mysteries of which we can give no more account, than of the most obscure and difficult parts of revelation. We are obliged to admit the existence of the fact, though the explanation of it exceeds our faculties.

After the same manner, in natural religion, questions arise concerning the creation of the world from nothing, the origin of evil under the government of a perfect being, and the consistency of human liberty with a divine prescience, which are of as intricate nature, and of as difficult solution, as any questions in Christian theology. We may plainly see, that we are not admitted into the secrets of providence, any more than into the mysteries of the Godhead. In all his ways, the Almighty is a God that hideth himself. He maketh darkness his pavilion. He holdeth back the face
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of his throne, and spreadeth a thick cloud upon it. Instead of its being any objection to revelation, that some of its doctrines are mysterious, it would be much more strange and unaccountable, if no such doctrines were found in it. Had every thing in the Christian system been perfectly level to our capacities, this might rather have given ground to a suspicion of its not proceeding from God; since it would have been then so unlike to what we find, both in the system of the universe, and in the system of natural religion. Whereas, according as matters now stand, the gospel has the same features, the same general character with the other two, which are acknowledged to be of divine origin—plain and comprehensible, in what relates to practice—dark and mysterious, in what relates to speculation and belief. The cavils of the scoffer, therefore, on this head, are so far from having any just foundation, that they only discover his ignorance, and the narrowness of his views.

Let us next proceed to what relates to practice, or the preceptive part of religion. The duties which religion enjoins us to perform towards God, are those which have of tenest furnished matter to the scoffs of the licentious. They attempt to represent these as so idle and superfluous, that they could owe their birth to nothing but enthusiasm. For, is not the Deity so far exalted above us, as to receive neither advantage nor pleasure from our worship? What are our prayers or our praises to that infinite mind, who, resting in the full enjoyment of his own beatitude, beholds all his creatures passing before him only as the insects of a day? What but superstitious terrors could have dictated those forms of homage, and those distinctions of sacred days, in which vulgar minds delight, but which the liberal and enlarged look upon with scorn?

Now, in return to such insults of the scoffer, it might be sufficient to observe, that the united sentiments of mankind, in every age and nation, are against him. Thoughtless as the bulk of men are, and attached only to objects which they see around them—this principle has never been extinguished in their breasts, that to the great Parent of the human race, the universal, though invisible, Benefactor of the world, not only internal reverence, but external homage

is due. Whether he need that homage or not, is not the question. It is what, on our part, we undoubtedly owe: And the heart is, with reason, held to be base, which stifles the emotions of gratitude to a benefactor, how independent soever he may be of any returns. True virtue always prompts a public declaration of the grateful sentiments which it feels; and glories in expressing them. Accordingly, over all the earth, crowds of worshippers have assembled to adore, in various forms, the Ruler of the world. In these adorations, the philosopher, the savage, and the saint, have equally joined. None but the cold and unfeeling can look up to that beneficent being, who is at the head of the universe, without some inclination to pray, or to praise. In vain, therefore, would the scoffer deride, what the loud voice of nature demands and justifies. He erects himself against the general and declared sense of the human race.

But apart from this consideration, I must call on him to attend to one of a still more serious and awful nature. By his licentious ridicule of the duties of piety, and of the institutions of divine worship, he is weakening the power of conscience over men; he is undermining the great pillars of society; he is giving a mortal blow to public order, and public happiness. All these rest on nothing so much, as on the general belief of an all-seeing Witness, and the general veneration of an Almighty Governor. On this belief, and this veneration, is founded the whole obligation of an oath; without which, government could not be administered, nor courts of justice act; controversies could not be determined, nor private property be preserved safe. Our only security against innumerable crimes, to which the restraints of human laws cannot reach, is the dread of an invisible avenger, and of those future punishments which he hath prepared for the guilty. Remove this dread from the minds of men, and you strengthen the hands of the wicked, and endanger the safety of human society.

But how could impressions so necessary to the public welfare be preserved, if there were no religious assemblies, no sacred institutions, no days set apart for divine worship, in order to be solemn remembrancers to men of the existence and the dominion of God—and of the future account

they have to give of their actions to him? To all ranks of men, the sentiments which public religion tends to awaken, are salutary and beneficial. But with respect to the inferior classes, it is well known, that the only principles which restrain them from evil, are acquired in the religious assemblies which they frequent. Destitute of the advantages of regular education—ignorant, in a great measure, of public laws—unacquainted with those refined ideas of honour and propriety, to which others of more knowledge have been trained—were those sacred temples deserted to which they now resort, they would be in danger of degenerating into a ferocious race, from whom lawless violence was perpetually to be dreaded.

He, therefore, who treats sacred things with any degree of levity and scorn, is acting the part, perhaps without his feeling or knowing it, of a public enemy to society. He is precisely the madman described in the book of Proverbs, 'who casteth fire-brands, arrows, and death; and saith, am I not in sport?' We shall hear him, at times, complain loudly of the undutifulness of children, of the dishonesty of servants, of the tumults and insolence of the lower ranks, while he himself is, in a great measure, responsible for the disorders of which he complains. By the example which he sets of contempt for religion, he becomes accessory to the manifold crimes, which that contempt occasions among others. By his scoffing at sacred institutions, he is encouraging the rabble to uproar and violence: He is emboldening the false witness to take the name of God in vain: he is, in effect, putting arms into the hands of the highwayman, and letting loose the robber on the streets by night.

Should such men succeed, their success will probably exceed their own views and wishes: When the moral and religious principles are sufficiently corrupted, the people will become mob; and the mob will be properly qualified to pull down all the institutions that regard the education, the health, the property, and the improvement of mankind, with brutal pleasure and violence. And if they should ascribe all their madness to *their own uncommon liberal way of thinking*, they would only use the same language that their corrupters had taught them.

(To be continued.)

Beautiful

Beautiful prospect from the Town of Washington.

FROM a high hill in the town of Washington, fifteen miles from Connecticut River, at Lower Coos, is a prospect at once wild and beautifully grand. The road from Newbury to Lake Champlain formerly crossed the country at this place. In my way from Newbury to Burlington in September 1790, I arrived at this hill in the afternoon, when the sun was about an hour above the horizon. I was alone. I had reached the top of the eminence covered with a tall and thick growth of timber, and descending a little to the west, an improved field, which extended to some distance below, opened a prospect which at once arrested my attention. A little beneath me, what appeared a vast plain extended off to the west, passing north it appeared to sink gradually into an extensive valley, stretching away without one eminence to obstruct the sight, as far as the eye can reach, till, by a gentle swell, it glimmering seemed to meet the horizon. The beauty of the fore-ground was enhanced by the deeper verdure of the ever-greens, here and there intermixed with the fainter tints of autumn, and the shades varying with the distances and exposure to the rays of the sun. To the south-west, and stretching north beyond the verge of the horizon, range above range, the Green Mountains rise majestic to view. To the north-west, cut to the very base of the mountains, is seen the immense chasm through which the Winooky passes off to Lake Champlain. On the south, seemingly rising from and overlooking the chasm, the Camel's Back heaves to the skies its swelling top, while its base is concealed by hills, which, but for its presence, would justly assume the grandeur of mountains. To the north, at no great distance, Mansfield Mountain rises to an equal height in the shape of a pyramid. Taking a second view of the heights to the west, a dusky blue cloud over the farthest verge of the mountains stretches along the horizon; above this, another hardly gains on the aching sight. They are distant mountains, that, airy and light as the dusky vapour of evening, crown this lofty scene.

These last mountains, which towered so far above the others, and with such singular beauty and airy grandeur terminated

terminated the prospect, are a part of the highlands which lie between Lake Champlain and the St. Lawrence, or Cataracqui, on the west, and are at the distance of nearly one hundred miles.

A considerable number of settlers are scattered through this extent of country; yet from the smallness of their improvements, the height of the timber, or the situation of the ground, not a habitation, not a single field, except the one which lay on the declivity at my feet, was any where to be seen. This, added to the solemnity of a scene so wild, so grand, portrayed solely by the bold pencil of nature.

Although thousands must have passed this place, the prospect had not to my knowledge ever been noticed. After the first emotions excited by a scene so new, grand, and unexpected had subsided, I enjoyed, in a sort of reverie, a future prospect of this extensive vale. The soil through the whole, and far up the side of the mountains, is remarkably rich and good, second perhaps in fertility to none in the state. I viewed its deep forests, impervious in full verdure to the rays of the meridian sun, now only a shelter to those wild animals and beasts of prey which shun the habitations of men, retiring before the persevering diligence of future cultivators. Farms yielding luxuriantly all the richest produce of the climate, stretch as far as the eye can reach down the vale, or boldly ascend the sides of the mountain. Here, in every direction, houses and granaries of the industrious husbandman meet the eye in full prospect; the others are concealed, or half rise to view behind groves and tufts of trees reserved for the use of the farm, or for fuel to mitigate the cold of winter.

From the heights on which Marlborough and Newfane are situated, I have frequent opportunities of observing a prospect of another kind. These heights are a part of the eastern range of the Green Mountains, and rise above those eminences which are still farther east. They are on a direct line twelve or fifteen miles from Connecticut River. In the morning, more frequently in the months of August and September, there rises a very heavy fog from the river, which spreads itself over the lower hills and mountains on the west, and someway up the sides of those from which

we

we have the prospect. To the east it reaches as far as the sides of the Grand Monatonac, and the heights which divide the waters of Connecticut River from those of Merri-mac. The sun rises above this dark low hanging vapour, and exhibits the appearance of an immense lake or inland sea, interspersed with islands of various heights, shapes, and dimensions. These are formed by here and there a mountain, which raises its head above the region of the fog. As the sun ascends, the surface of the lake appears to be agitated, and thrown into a kind of irregular billows, upon which the rays disport with all the mingled tints of light. At length the vapours begin to rise in various directions, and pass off in light clouds, which soon disappear dissolved into air.

N. C.



TO THE EDITOR OF THE RURAL MAGAZINE.

[In the preface to the first number of your useful Magazine, you announced it to be your design, to make a collection of such 'original papers, historical and political documents, literary, civil, or *ecclesiastical* transactions as relate more immediately to the affairs and citizens of Vermont.' A number of your readers desire the late *ecclesiastical transactions at Westminster* may have a place in the VERMONT REPOSITORY. The following papers are transmitted to you for that purpose.]

THE church of Christ in the east parish of Westminster, in the state of Vermont, at a conference church meeting, held in said parish in January last; at that time, the church conceiving it their duty as Christian brethren, to admonish Mrs. Bethiah Holton, a sister member of their church, for having embraced the erroneous and heretical doctrine of universal salvation, as they deem it, voted to send her an epistolary admonition, in which they called on her, in the most solemn and urgent language, to renounce her belief in the doctrine. She, having with them, solemnly covenanted to make the word of God the rule of her faith and practice, informed them, that her belief in the doctrine of universal salvation was formed from mature deliberation, and an attentive perusal of the sacred scriptures, and that she

she could not conscientiously renounce it ; and doubted by what right or standard they condemned it, since it is believed and acknowledged by so many, to be a scriptural and divine doctrine. She further earnestly called on, and entreated them, as brethren of the same Christian society with her, to exercise the same love and charity towards her, which she felt towards them ; and expressed a desire, that, although they could not in all things, harmonize in belief with her, still that they might harmonize together in Christian love and fellowship. — At another conference church meeting, holden in March last ; the church having received her answer to their letter of admonition to her, voted to adjourn their meeting until this 27th instant, at which time they were to investigate the subject matter of their letter of admonition to her, and her answer in return thereto, and further requested her attendance at that time. Agreeably to their request Mrs. Holton assembled with them on this day pursuant to their adjournment. The meeting was opened by prayer, by their Reverend Pastor, after which, by the request of several brethren, her answer to their admonition was read, in which she admonished them to beware how they walked, and to be careful, by their own virtuous examples, to lead others to the practice of the same virtues. An influential character in the church then arose and expressed his disapprobation of Mrs. Holton's Christian admonition to them ; and instead of receiving it as a Christian duty, as some might have done, he conceived it to be an insult on the authority of the church as a body, for one member to admonish the rest. He then made several observations relative to the business of the meeting and an arrangement of the same. He endeavoured also to draw an analogy between the powers, prerogatives, and authority of the church as a body-politic, and the legislative body of a state, not maturely considering, that the objects of legislation are the rights of persons and things, and not the rights of conscience, quintessence of religion, or spiritual concerns. After some time another member of the church arose, and asked Mrs. Holton if she had any measures to propose to the church for a reconciliation. She arose and observed, that she conceived that it
more

more properly belonged to them to propose the measures, as they were the party offended; and, at the same time, requested them to grant her the privilege of Judge Hall's and Mr. Norton's assistance in stating her defence, as they were acquainted with the matter, and were near and intimate neighbours of her's; and as she, through modesty and weakness, felt herself incapable and inadequate to make a methodical statement of the same in the presence of any assembly. Several influential characters in the church arose, and made strenuous opposition to Judge Hall's assisting her, as he was not a member of the church, and particularly on account of his being educated in the profession of law. A vote being called in the church for a decision upon the matter, a large majority decided that the judge should be silent on the occasion. They voted likewise, that they would not go into an investigation of the matter at this time. Mr. Norton arose, and expressed a doubt relative to the propriety of the proceedings of the church upon a matter like the present; whereupon a member of the church arose, and asked Mr. Norton, if he believed in the same erroneous doctrine with Mrs. Holton? Mr. Norton observed that the question was a very improper one, and he did not feel himself obligated to give him any answer, and sat down. Mr. Norton afterwards presented to the moderator his observations upon the matter of the present meeting in writing, which he had previously prepared, and they were accordingly read. Mrs. Holton was afterwards asked if she had any thing to offer, or any measures to propose for a reconciliation? She then observed, if they were so cruel, and felt so hard towards her as to deny her any assistance out of the church, and reproach any member of the church who attempted the vindication of her cause, she had no further request to make, but must commend herself to their goodness and mercy, to deal with her as their wisdom should dictate; and she being deeply affected at their hardness towards her, as to deny her every request which the feelings of humanity, benevolence, and Christianity could not have denied, she burst into tears and cries, which nearly bordered on convulsions.

At that moment Judge Hall arose, and with a pathos which

which the horror and cruelty of the scene naturally inspired, exclaimed nearly in the following words:—‘ Mr. Moderator, although I am not a member of this body, and consequently can claim no right on that account, and notwithstanding I am debarred by a previous vote of yours on this occasion, from uttering a word in behalf of the distressed woman before you; yet impelled by the calls of humanity towards a worthy, distressed, and defenceless female, I must so far break over the authority of your vote, and all your rules of order in conducting the present business, as a fellow-creature to call on you, as in the presence of the all-seeing eye of God that is upon us, to exercise a little of that clemency, indulgence, and compassion towards that agonizing woman, which you yourselves will one day stand in need of from your heavenly Father and Judge; if not sooner, at least in the hour of death and the day of judgment. She now calls upon you in the most expressive and distressing language of tears, for pity and compassion. I must beg you to consider the nature of the charge you have brought against her, and that is merely a difference of sentiment between you, which in a rational and candid view you cannot think criminal in her; and should you condemn her for that, remember, that should your final Judge deal thus hardly with you, no two of you would probably be so perfectly agreed in sentiment, that you could rationally promise yourselves upon that score, were you instantly to be called into his immediate presence, that you could find a cordial reception.’

The energy of language, together with the emotion which appeared to agitate the judge’s own mind, gained him the most profound attention, and even drew tears from numbers of the congregation. The judge observed, that he did not wish to go into an argumentative discussion of the difference of sentiments between Mrs. Holton and them; but barely, in a concise manner, to arrange and methodize those ideas of defence on her part, which, from the feebleness of constitution, and violent agitation and disturbance of mind into which the business had thrown her, she was herself incapable of doing.

He was steadfastly opposed in the prayer of his petition by
the

the most influential characters in the church; their observations however being principally directed to him, strongly indicated that they expected his reply to them, which he as steadfastly made as they opposed him. In this manner a desultory debate was kept up until night, and thus, to the life, the judge literally verified the language of the poet,

*"That with a voice not loud nor weak,
He clamoured fast for leave to speak."*

Night produced an adjournment of the meeting, without coming to any decision upon the matter.

I myself was a spectator of the scene, and have endeavoured to give a candid and impartial description; and, Messrs. Printers, I must request you to publish the above, that impartial reason may judge and pass sentence on the same.

PHILANTHROPOS.

May 27, 1795.

Conclusion of the foregoing Narrative.

ON Thursday last came on before the church in the east parish in Westminster the trial of Mrs. Holton. The nature of the charge brought against this woman, was, that she had embraced the doctrine of universal salvation, which they deemed erroneous and heretical. It was moved by Esq. Norton, on the part of the woman, that the matter might be postponed for one week, as that he and the woman thought that the time to which the meeting was adjourned was the next Thursday. It appeared by recurring to the vote of adjournment, that the last Thursday in June was the day mentioned therein. The church determined to proceed.—Esq. Norton, as formerly, distinguished himself by a manly, rational, and firm opposition to the church's pretending to deal with the woman in the way of censure, for what he conceived to be merely a difference in sentiment, more especially since she had declared verbally, and in writing, that her belief was formed from mature deliberation, and an attentive perusal of the sacred scriptures; and that she could not conscientiously renounce it; and observed, that their attempting to proceed against her in the way of censure, would be to exercise an authority for forcing conscience, by virtue of a right to act according to conscience. They then called on the woman to know if she had any thing to offer; she replied, she wished the matter might be referred to a council for their decision; they all refused that, and said, the matter might go to an advisory council for their advice, but they would reserve the right of final decision in themselves. They then called on her to know, whether she acknowledged those papers, and the sentiments contained in them, formerly sent to them and subscribed by her. She answered that she did. The paper containing a particular delineation of her faith was then read, the substance of which was as follows, viz. "I firmly believe that all mankind will finally be restored to the divine favour, through the sufferings,

ings, death, and atonement of Christ: And I would desire you to consider the character given of Christ in John, iv. 14. 'We have seen, and do testify, that the Father sent the Son to be the saviour of the world,' that is, all mankind. The language of scripture in this, and almost innumerable other passages, is, that he tasted death for every man; that the benefits he has obtained, extend as far as the effects of Adam's fall, and that by his obedience the free gift came upon all men to justification of life."

After reading the above paper, without any arguments or efforts to shew that her belief was irrational or unscriptural, unless a wise and pious deacon's declaring, with solemn phiz and sacred air, that he believed the contrary, can be called argument, the church then voted to withdraw their watch from Mrs. Holton, which was afterwards, at the request of Esq. Norton, explained, a debarring her of all church privileges, until she renounced her present faith and opinions, and returned to her duty. The effects that have been produced from such a spirit of censoriousness and uncharitable judging, has certainly been very pernicious, and might be accounted so by all who make an estimate of them from the scripture. Our Saviour is not more express in cautioning against any vice whatever, than this of uncharitable judging. Judge not, is his peremptory prohibition, and weighty is the argument with which he backs it, viz. that if we judge we shall be judged. Men will judge us, who are seldom wanting in this kind of retribution; but what is much worse, God will judge us. And do not we need his pity and mercy? Shall not we otherwise be cast in the judgment? And, can we expect any other, while we are hard and severe in our treatment of our brother, and ready, without due allowance, to condemn him? And very solemn is that challenge the apostle makes to all who are given to censure, who art thou that judgest another man's servant? Our brother or sister we judge is God's servant, not ours. While therefore we call him to the bar of our judgment, we invade God's prerogative, exercise an unjust jurisdiction over his servant, a power we have no right nor business to use. Who art thou that judgest another man's servant? What pretence hast thou to do thus? Who gave thee this power over another man's servant? He standeth or falleth to his own master. He only can acquit or condemn him; the right of thus judging is his, and belongeth not to another. Thou art therefore inexcusable, O man, whoever thou art, that judgest thy neighbour; for herein thou takest that upon thyself which thou hast no right to; herein thou settest thyself as it were in the room of the Almighty, and art guilty of the arrogance of acting as though thou wast in his stead.

Westminster, June 27, 1795.

How far the above accounts are accurate or impartial, the Editor cannot tell. If any remarks or observations should be sent, designed to correct or explain the above relations, impartiality will require that they should be inserted in the Magazine. The business of the Editor is not to side with any party, but to lay every public transaction before the citizens of the state in the most candid and impartial manner.

NATURAL HISTORY.

The American CATAMOUNT or PANTHER.

THE Panther is in America, what the lion and tyger are in Africa and Asia, the tyrant of the wilderness. The carcajou, the bear, and the wolf, avoid his haunts; and the bones of the buffaloe, the moose, and the elk, lie scattered around his den. When full grown, his weight is generally one hundred and twenty pounds, and his length, from his muzzle to the end of his tail, little short of ten feet. His head, compared with his body, is smaller than that of most ferocious animals, but still his mouth is large, and teeth terrible. Like all other creatures of the feline tribe his talons are sheathed. His legs are as thick as the fore arm of a man, and his foot much thicker than the largest mastiff. He is of dun lead colour, except his muzzle, which is black. His tail is three-fifths of his whole length, is very thick, and trails on the ground when he walks. His whole form indicates a combination of strength and agility.

At the first settlement of Vermont these animals were often seen in the woods. Several years ago one of them was killed at Bennington. It took a large calf out of a pen where the fence was four feet high, and carried it off upon its back. With this load it ascended a ledge of rocks, where one of the leaps was fifteen feet in height. Two hunters found the cat upon an high tree. One of them discharging his musket, wounded it in the leg. It descended with the greatest agility and fury; did not attack the men, but seized their dog by one of his ribs, broke it off in the middle, and instantly leaped up the tree again with astonishing swiftness and dexterity. The other hunter shot him through the head, but his fury did not cease but with the last remains of life.

Two of them were killed in 1793 at Salisbury in New-Hampshire. The tail was about $2\frac{1}{2}$ feet long, and from the nose to the end of the tail the length was 8 feet. Being shot by a musket-ball, one of the animals instantly leaped several rods, and expired.

The AMERICAN ANACONDA.

IN the isle of Ceylon, in the East-Indies, is found the largest and most formidable serpent that has yet been discovered; it is called *Anaconda*. Bomare says, that one of these serpents was found by measure to be above 33 feet in length. It is described as devouring all the animals that come within its reach, swallowing alive the unfortunate traveller that comes in its way, and being itself excellent and delicious food when killed.

There have been several accounts that this species of serpent has been seen in America. The following relation seems to leave no room to doubt, but that the *Anaconda* is an inhabitant of both hemispheres.

One of those monsters was killed on the 27th of May 1793, by a company of gentlemen who were on a hunting-party west of Fort Recovery, and by them denominated the *Heterogeneo Americano*. To one of these gentlemen we are indebted for the following account, who relates, that when killed he measured twenty-six feet seven inches and

a half, and was thick in proportion. His head was green, with a large black spot in the middle; round the jaws, which were very flat, but extremely broad, were great streaks, and his eyes were monstrously large, very bright and terrible. His sides were formed of streaks of bright red, green, white, purple, and pale blue, and more beautiful than can be well imagined. Down his back ran a broad stroke of olive green, twisted and waved at the edges, beside which was a narrow one of flesh colour; and on the outside of that a very broad one of bright yellow, waved and curled in various inflections. His belly was spotted all over at small distances, with large, long, and round blotches of black crimson and perfect blood. On his back he was covered in some places with great scales, at the edges of which stuck out large stiff bones, almost as sharp as a needle, the shape of which resembled a fish's fin. He had a streak round his neck like that of a changeable purple, and directly under his head a large white spot. When opened, there was found in him a panther, several squirrels of different species, birds, insects, and snakes of an inferior kind, all of which had been swallowed whole, and not a bone broken.

As it is probable there will be many who may doubt the truth of the above, it may not be improper to inform them, that the skin is to be seen at the Philadelphia Museum, where they may convince themselves of its authenticity.

PETRIFIED SERPENTS.

[From a Lansingburg Paper.]

ON the west side of Isle La Mott, in Lake Champlain, is a large bed of limestone, extending some distance along the border of the island. The inhabitants, in breaking up the rocks to feed their limekilns, have found a very great number of shapes resembling rattlesnakes, even in so perfect a degree, that the rattles can as easily be counted as if they were real snakes. The rattles are uniformly agreeable to the size, and are generally found to have from fifteen to twenty-seven. They are placed in different positions, some in a quirl, others again at full length. The greatest numbers are found in the crevices, but always firmly attached to the rock, which gives rise to this conjecture, that the snakes, when age or any other cause was about to put an end to their existence, retired into these crevices, where they have been petrified by that quality in the rock in the same position they died.



Curious permission given to POULTHIER D'ELMOTTE, by the SIEUR LE NOIRE, Intendant of the Police under the old government of France.

I PERMIT you to write against the Deity, but not against M. de Mau-
repas; against religion, but not against government; against the
apostles, but not against ministers; against the saints, but not aga nst
the ladies of the court; against morals, but not against the police.—
This we have on the authority of M. D'Elmotte himself, in the sixth
number of the Bastille Devoille.

COLLECTION OF ORIGINAL HISTORICAL PAPERS.

[Continued from p. 264.]

N^o XVI. *Proceedings of a Convention at Dorset in 1776.*NEW-HAMPSHIRE GRANTS. } Cephas Kents,
Dorset, Sept. 25, 1776.

At a general convention of the several delegates from the towns on the west side of the range of Green Mountains the 24th day of July last, consisting of fifty one members, representing thirty-five towns, and holden this day by adjournment, by the representatives on the west and east side of the range of Green Mountains; the following members being present at the opening of the meeting, viz.

Capt. JOSEPH BOWKER in the Chair—Dr. JONAS FAY, Clk.

Towns.	Delegates.	Towns.	Delegates.
Pownall,	Capt. Samuel Wright, Dr. Obediah Dunham.	Poultney,	Mr. Nehemiah How, Mr. Wm. Ward.
	Mr. Sim. Hatheway, Dr. Jonas Fay,	Castleton,	Capt. Jos. Woodward.
Benning-	Capt. John Burnham, Nathan Clark, Esq.	Bridport,	Mr. Samuel Benton.
ton,	Maj. Sam. Safford, Col. Moses Robinson.	Addison,	Mr. David Vallance.
	Maj. Jeremiah Clark, John Burnam, sen.	Stanford,	Mr. Tho. Morgan.
Shaftes-	Lieut. Jos. Bradley, Col. Tim. Brownson.	Williston,	Col. Tho. Chittenden.
bury,	Col. Wm. Marth, Lieut. Martin Powell,	Colchester,	Lieut. Ira Allen.
Sunder-	Lieut. Gid. Ormsby.	Middlebury,	Mr. Gamaliel Painter.
land,	Mr. John Manley, Mr. Abr. Underhill.	Burlington,	Mr. Lemuel Bradley.
	Mr. Reub. Harmon, Mr. Amos Curtis.	Neshobe,	Capt. Tim. Barker, Mr. Thomas Tuttle.
Manches-	Capt. Wm. Fitch, Maj. Roger Rose.	Rutland,	Capt. Joseph Bowker, Col. James Mead.
ter,	Zaccheus Mallery, Ogden Mallery.	Wallingford,	Mr. Abm. Ives.
Dorset,		Tin-	Capt. Eben. Allen,
		mouth,	Maj. Tho. Rice.
Rupert,		Danby,	Capt. Micah Veal, Mr. Wm. Gage.
		Panton,	Mr. John Gale.
Pawlet,		Bromley,	Capt. Wm. Utly.
			Col. Seth Warner and Capt. He-
Wells,			man Allen, present.

MEMBERS from the East side of the Green Mountain.

Towns.	Delegates.	Towns.	Delegates.
Marlboro',	Capt. F. Whittemore.	Rockingham,	Dr. Reuben Jones.
Guilford,	Col. Benj. Carpenter, Maj. J ⁿ Shepherdson.	Dummer-	Mr. Joseph Hildrick, Lt. Leonard Spalding.
		ston,	
Windfor,	Mr. Eben. Hoisington.	Westmin-	Mr. Joshua Webb, Nath. Robinson, Esq.
		ster.	
Kent,	Mr. Edward Aikens, Col. James Rogers.	Hallifax,	Col. Benj. Carpenter.
Wilmington and Cumberland were represented by letters from some of the principal inhabitants.			

Voted,

Voted, That the association heretofore entered into, and subscribed by the members of this convention, copies of which have been distributed in order to obtain signers to the same, should be returned to the clerk of this convention by the delegates to attend from each town at their next session. It was also resolved by this convention, to take suitable measures, as soon as may be, to declare the New-Hampshire Grants a free and separate district; this vote passed without a dissenting voice. On the report of a sub-committee from this convention, consisting of seven members, amongst whom were Col. Thomas Chittenden, Dr. Jonas Fay, Ira Allen, and others, and which report was accepted by the convention, the following covenant or compact being drawn up by a committee, and exhibited in the following words, was unanimously agreed to by the convention, viz.

Whereas this convention has, for a series of years last past, had under their particular consideration the disingenuous conduct of the colony (now state) of New-York, towards the inhabitants of that district of land commonly called and known by the name of the New-Hampshire Grants, and the several illegal, unjustifiable, as well as unreasonable measures they have pursued, to deprive by fraud, violence, and oppression, the said inhabitants of their property, and in particular their landed interest: And whereas this convention have reason to expect a continuance of the same kind of disingenuity, unless some effectual measures be pursued to form the said district into a separate one from that of New-York.

And whereas it appears to this convention, that for the foregoing reasons, together with the distance of road which lies between this district and New-York, that it will be very inconvenient for those inhabitants to associate or connect with New-York for the time being, either directly or indirectly.

Therefore this convention being fully convinced, that it is absolutely necessary that every individual in the United States of America should exert themselves to the utmost of their abilities in the defence of the liberties thereof; therefore, that this convention may the better satisfy the public of their punctual attachment to the said common cause at present, as well as heretofore, we do make and subscribe the following covenant, viz.

We, the subscribers, inhabitants of that district of land commonly called and known by the name of the New-Hampshire Grants, being legally delegated and authorized to transact the public and political affairs of the aforesaid district for ourselves and constituents, do solemnly covenant and engage, that for the time being, we will strictly and religiously adhere to the several resolves of this or a future convention, constituted on said district by the free voice of the friends to American liberties, which shall not be repugnant to the resolves of the honourable the Continental Congress relative to the cause of America.

POLITICAL PAPERS.

Constitution of the Amicable Association of Christiana Hundred, in the County of Newcastle, and State of Delaware.

[Continued from p. 269.]

Sec. VI. Of the committee of appeal.

1. **A** COMMITTEE of appeal, consisting of nine members, shall be elected in like manner as the standing committee, on the first Saturday in April next. At every succeeding quarterly or stated meeting of the associators, the three eldest members of those first on the list of the committee, shall go out of office, and three others be balloted for in their stead.

2. This eldest, or first on the list of those present, shall always be chairman: and any five shall make a quorum.

3. The committee shall meet statedly on the last Saturday in every quarter of a year, viz. in March, June, September, and December; and may likewise hold meetings by adjournment, and occasionally, as cases may require.

3. They may appoint a clerk from among the associators, to keep a correct record of their transactions. His office shall be during good behaviour; and he shall be responsible for the records and other papers committed to his charge.

Sec. VII. Of the manner of deciding disputes and differences.

1. In the case of an undisputed debt, improperly detained, the plaintiff shall make his complaint in writing to the standing committee, who shall notify the parties concerned when and where to meet, and at such meeting, shall use the most effectual means in their power to accommodate and settle the matter; having due respect to the necessities of the plaintiff, as well as the inability and misfortunes that may oppress the defendant. If no accommodation can be effected, the party injured, shall be licensed to redress himself by due course of law, and the unreasonable party shall be reported to the next general meeting.

2. In all disputes of debt or damage, complaint shall be made and notice given as above. At the time appointed for the meeting of the parties, if the committee cannot accommodate the dispute to the mutual satisfaction of the parties, they shall appoint arbitrators, not more than five, or less than three in number, who shall adjust and settle all matters in dispute.

3. If the debt or damage do not exceed fifty dollars, the award of the arbitrators shall be final, and report made to the standing committee accordingly. But where the amount claimed or awarded shall exceed dollars, an appeal may be had to the committee of appeal.

4. The person appealing, shall demand of the committee a correct transcript of the proceedings, in his case to be delivered to the committee of appeal, at their next stated meeting. The committee shall then notify, in writing, the contending parties, of the time and place appointed for the purpose of hearing their allegations. After hearing the parties, the committee shall hold the matter under advisement, until they

they shall have matured their judgment, having due respect to the law of the land, and the principles of equity. Within two weeks, however, they shall declare, in writing, their award to the parties; and shall report the same to the next general meeting.

5. Any member who shall, agreeably to this institution, submit his cause to arbitration, and afterwards refuse to abide by the award, and shall be so reported to the general meeting; on motion made and seconded, an order shall pass, that the name of such person be erased from the enrolment, and that he be published as discarded from the association.

6. Nevertheless any member may, at any time, withdraw himself from this association, without incurring censure; provided he hath given no just cause of offence. For this purpose, however, he shall erase his name from the enrolment lodged with the standing committee, who shall report the transactions to the next general meeting. Members also who shall remove from Christiana Hundred, and fix their residence in other districts, shall be released from all obligations to the association, and reported accordingly.

7. The secretary of the general meeting, the clerk of the standing committee, and the clerk of the committee of appeal, shall, quarterly, previous to every stated general meeting, state, each one for himself, an account of his expences and services on behalf of the association, and present the same to the standing committee, who shall adjust said accounts, and allow to each claimant such reasonable compensation as they shall think proper. The committee shall also report the sums allowed, to the general meeting, and, on motion, an order shall issue for the treasurer to pay the amount so allowed.

8. The treasurer shall, once every year previous to the stated general meeting in April, render the standing committee an account of all the monies received and paid on behalf of the association, stating therein his demand for expences and services; and the committee, after adjusting the account and settling the balance, shall report the same to the next general meeting.

Sec. VIII. *Of alterations and amendments.*

1. The standing committee and committee of appeal shall meet together annually on the Saturday preceding the general meeting in January; and from their observation and experience of the preceding year, shall make report to the general meeting, whether any, and what alterations and amendments to this constitution are proper and necessary. If no alterations or amendments are reported, no further proceedings shall be had; but if alterations and amendments are recommended by the committees, whether general or specific, the meeting shall then take the matter under consideration; and if two-thirds of the members present shall approve the propositions of the committees, such propositions shall be committed to a select committee, to report thereon in due form at the next general meeting, when a final decision shall be had. If two-thirds of the members present shall approve the proposed alterations or amendments, after they have been debated and amended, they shall be deemed valid and obligatory, but otherwise they shall be rejected.

Treaty between the National Convention and the Insurgents of La Vendee.

ART. I. **T**HE representatives of the people promise, that the sum of eighty millions shall be granted to the inhabitants of La Vendee, to indemnify them for the losses, burnings, and devastations they have suffered.

Art. II. Forty millions, on account of that sum, shall be immediately paid to be distributed.

Art. III. All the engagements (*bons*) underwritten by the generals of La Vendee, shall be discharged by the republic.

Art. IV. The sum of ten millions shall be deposited for that purpose.

Art. V. The inhabitants of La Vendee acknowledge the republic.

Art. VI. Gen. Charette shall have the command of a body of 2000 men, in the pay of the republic.

Art. VII. That force shall consist of three battalions; the one to be stationed at Machecoul, the second at Chalans, and the third at another place, to be determined afterwards.

Art. VIII. A list shall be made of such persons as are to be banished from La Vendee; that list to be drawn and presented by General Charette.

Art. IX. The free exercise of the Catholic worship shall be permitted. A place may be purchased for the building of a church; but there shall be no bells, nor any exterior ceremonies.

Art. X. The priests, nonjurors (*infermentes*) and banished, may return to La Vendee, and be restored their patrimonial estates only.

Art. XI. There shall be in La Vendee no districts or municipalities, but only a national agent in each province.

Art. XII. There shall be no requisition in La Vendee for the space of five years.

Settled 7th March, 1795.

Treaty of Peace between France and Prussia.

THE French Republic, and his majesty the King of Prussia, equally animated with the desire of putting an end to the war which divides them, by a solid and lasting peace between the two nations, have nominated for their plenipotentiaries, viz. The French republic, the citizen Francois Barthelemy, its ambassador in Switzerland.—And the king of Prussia, his minister of state, of war, and of the cabinet, Charles Auguste, Baron de Herdenberg, knight of the order of the red eagle, of the white eagle, and of St. Stanislaus; who have agreed upon the following articles:

Art. I. **T**HERE shall be peace, amity, and good understanding between the French republic and the king of Prussia, considering both as such, and as elector of Brandenburg, and co-estate of the German empire.

Art. II. In consequence, all hostilities between the two contracting powers shall cease, from the day of the ratification of the present treaty; and neither of them, from the same period, shall furnish against the other, in any quality, or under any title whatsoever, any succours or contingent, in men, horses, provisions, money, warlike stores, or otherwise.

Art. III. Neither of the contracting power shall grant a passage through its territory, to the troops of the enemies of the other.

Art. IV. The troops of the French republic shall evacuate, within fifteen days after the ratification of the present treaty, all the parts of the Prussian states they may occupy on the right bank of the Rhine.

The contributions, deliveries, supplies, and services of war, shall cease entirely within fifteen days after the signature of this treaty.

All arrearages due at that period, as well as billets and promises given or made in that respect, shall be null.—Whatever shall be taken or received after the period aforesaid, shall be restored gratuitously, or paid for in ready money.

Art. V. The troops of the French republic shall continue to occupy the parts of the states of the king of Prussia, situated on the left bank of the Rhine. All definitive arrangements with respect to these provinces, shall be deferred till the general pacification with the German empire.

Art. VI. Until a treaty of commerce between the two contracting powers shall be made, all the commercial communications and relations between France and the Prussian states, shall be re-established on the footing upon which they were before the present war.

Art. VII. As the dispositions of article VI. cannot have their full effect, but in proportion as liberty of commerce shall be re-established for all the north of Germany, the two contracting powers shall take measures for removing from it the theatre of war.

Art. VIII. To individuals of the two nations, respectively, shall be granted the restoration of all effects, revenues, or property of what kind soever, detained, seized, or confiscated, on account of the war between France and Prussia, as well as prompt justice with respect to all debts due in the states of either of the two contracting powers, to the subjects of the other.

Art. IX. All prisoners taken, respectively, since the commencement of the war, without regard to difference of number or rank, including Prussian mariners and sailors, taken either in Prussian ships, or ships of other nations, as well as in general all those detained on either side on account of the war, shall be restored within the space of two months at latest, after the exchange of the ratifications of the present treaty, on paying the private debts they may have contracted during their captivity. The same shall be done with respect to the sick and wounded, immediately after their getting well.

Commissioners shall be immediately appointed on both sides for executing this article.

Art. X. The prisoners of Saxony, Mentz, Palatine and Hessian corps, with those of Hesse Cassel, and Darmstadt, who have served in the army of the king of Prussia, shall be included in the exchange above mentioned.

Art. XI. The French republic will accept of the good offices of his majesty the king of Prussia, in favour of the princes and states of the German empire, who shall desire to enter directly into negotiation with it, and who, to that end, have already requested, or shall request, the interposition of the king.

The

The French republic, to give the king of Prussia a first proof of its desire to concur in the re-establishment of the ancient bonds of amity, which have subsisted between the two nations, consents not to treat as an enemy's country, during the space of three months after the ratification of the present treaty, the territories of those provinces and states of the empire aforesaid, situated on the left bank of the Rhine, in whose favour the king shall interest himself.

Art. XII. The treaty shall have no effect till after being ratified by the contracting parties: And the ratifications shall be exchanged in this city of Basle, within one month from this date, or sooner, if possible.

In testimony of which, we, the undersigned ministers plenipotentiaries of the French Republic, and his majesty the King of Prussia, by virtue of our full powers, have signed the present treaty of peace and amity, and affixed to it our respective seals.

Done at Basle, the 16th Germinal, the third year of the French republic, April 5th, 1795.

(Signed)

FRANCOIS BARTHELEMY.
CHARLES AUGUSTE, BARON
DE HARDENBERG.

Secret Articles of the Treaty of Peace between the French Republic and the King of Prussia.

Art. I. HANOVER and Osnaburg belong to Prussia.

Art. II. Upper Silesia guaranteed by France to Prussia.

Art. III. Prussia guarantees the Netherlands to the French republic.

Art. IV. Prussia guarantees the republican form of government of the Seven United Provinces, without the Stadtholder, provided the payment of an annuity to the last Stadtholder, of twenty-five thousand guilders.

Art. V. Prussia is to quit the country at the left bank of the Rhine.

THE RIGHTS OF NATIONS.

REGOIRE, in the National Convention, April 12, pronounced a discourse on the Rights of Nations, and proposed to make the following declaration:

1. Nations are, with respect to each other, in the state of nature; they have no other bond, but the principal of universal morality.

2. Nations are respectively independent and sovereign, whatever may be the number of individuals which compose them, and the extent of the territories which they occupy.

This sovereignty is unavoidable.

3. It is the duty of one nation to act towards another, as they would wish that nation to act towards them;—what man owes to man, nations owes to nations.

4. It is the duty of nations, in peace, to do each other the greatest good; and in war, the least possible evil.

5. The particular interest of a nation, is subordinate to the general interest of the great family of mankind.

6. Every

6. Every nation has the right of organizing and changing the forms of its government.

7. No nation has a right of interfering in the government of other nations.

8. No government is conformable to the rights of nations, but that which is founded on equality and liberty.

9. Every thing which, in its use, is inexhaustible and innocent, as the sea, belongs to all, and cannot be the particular property of any nation.

10. Every nation is master of its own territory.

11. Immemorial possession establishes the rights of prescription among nations.

12. A nation has the right of refusing admission into its territory, and of expelling foreigners, when its safety requires.

13. Foreigners are subject to the laws of the country in which they reside, and punishable by them.

14. Banishment, for crime, is an indirect violation of foreign territory.

15. An attempt against the liberty of one nation, is an encroachment on all others.

16. Leagues, which have for their object an offensive war—treaties, or alliances, which may effect the interest of any people—are a crime against all nations.

17. A nation may undertake war, to defend its sovereignty, its liberty, its property.

18. Nations which are at war, ought to leave a free course to proper negotiations for peace.

19. National agents are independent of the laws of the country to which they are sent, in every thing which concerns the object of their mission.

20. There is no precedency among the public agents of nations.

21. Treaties between nations, are sacred and inviolable.

Singular Address of the Lieut. Governor of Massachusetts.

Boston, May 30, 1795.

His honour the Lieut. Governor, on being sworn into office, before both Branches, addressed them as follows :

Mr. President,

THE choice to the office of lieut. governor, by the suffrages of my fellow-citizens of this commonwealth, has been announced to me by a very respectable committee from both branches of the general court.

My appointment has been rendered truly honourable by the general voice in my favour.

The candid opinion they were pleased to entertain of my integrity and fortitude, confirmed on this occasion, demands from me the most sincere acknowledgment.

I shall not quit the public ground on which I stand ; but shall employ every power I derive from that high office, in the preservation of

of the rights of the people, and a steady attention to the interest of the community.

I am now ready to attend those qualifying requisitions the Constitution makes necessary.

MOSES GILL.



SPIRITS, GHOSTS, AND WITCHES.

TO THE EDITOR OF THE RURAL MAGAZINE.

S I R,

IF you think the following instance of superstitious credulity, and the imposition of ignorance, worthy of a place in the Rural Magazine, please insert it.

It was reported and believed, that a certain house near the banks of the Shenandoak, in Virginia, was infested by evil spirits, or the ghosts of some injured persons; and the illusions of fancy presented to the credulous frequent ideal proofs of the existence and appearance of these unwelcome and troublesome guests.

The man who owned and lived in the house was an unbeliever. He gave no credit to the reports; but his wife gave them full credence, and lived in perpetual alarm and apprehension. Moved by her solicitations and uneasiness, the good husband at length built a new house near the place, demolished the old one, ploughed up the ground on or near which it had stood, and planted it with water-melons. When the melons were ripe, a boy in the neighbourhood took a fancy to them, and, in the night, slipped out of bed, and with no other clothing than his shirt, went among them, in order to help himself to as many as he had occasion for. In the mean time, it seems the owner dreamed that some person was plundering his melons. The idea was so forcible that he could not sleep: He rose and repaired to his melon ground. The boy discovered him, and made off as fast as possible. In his course he tumbled into an old dry well, and instantly disappeared. The owner pursued no farther; and, for the first time, supposed that the place was enchanted ground, the habitation of frightful unembodied spirits; that the boy was a ghostly apparition which, as such mischievous elves are wont to do, had vanished when he fell into the well; and that his appearance, and the agitation himself had been troubled with in his sleep, was a special providential interposition to convince him of the error of his former incredulity.

The boy, who was stunned by the fall, was surprised to find himself in the bottom of the well. He got out and went home, and made up a story to account for a wound he received on his forehead by the fall, (the mark of which he carries to this day) and no one suspected that the ghostly phantom was the mere flesh and blood of an unlucky boy.

This story was related to me by the person who himself acted the part of the ghost. He left Virginia soon after, and is now upwards of forty years old. He says, that the story of the real appearance of a ghost or apparition was currently reported, and fully believed in the neigh-

neighbourhood while he resided there, and he doubts not that it is credited there to this day. H.

WITCHES.

IN the year 1652, a country-woman, named Michelle Chaudron, of the little territory of Geneva, met the devil in her way from the city. The devil gave her a kiss, received her homage, and imprinted on her upper lip and on her right breast the mark which he is wont to bestow upon his favourites. This seal of the devil is a little sign upon the skin, which renders it insensible, as we are assured by all the demonographical civilians of those times.

The devil ordered Michelle Chaudron to bewitch two young girls. She obeyed her master punctually. The parents of the two girls accused her of dealing with the devil. The girls, being confronted with the criminal, declared, that they felt a continual prickling in some parts of their bodies, and that they were possessed. Physicians were called, at least men that passed for physicians in those days. They visited the girls. They sought for the seal of the devil on the body of Michelle, which seal is called in the verbal process the *Satanical mark*. Into one of these marks they plunged a long needle, which was already no small torture. Blood issued from the wound, and Michelle testified by her cries that the part was not insensible. The judges not finding sufficient proof that Michelle Chaudron was a witch, ordered her to be tortured, which infallibly produced the proof they wanted. The poor wretch, overcome by torment, confessed at last every thing they desired.

The physicians sought again for the *Satanical mark*, and found it in a little black spot on one of her thighs. Into this they plunged their needle. The poor creature, exhausted and almost expiring with the pain of the torture, was insensible to the needle, and did not cry out. She was instantly condemned to be burnt; but the world beginning at this time to be a little more civilized, she was previously strangled.

At this period every tribunal in Europe resounded with such judgments, and fire and faggot was universally employed against witchcraft as well as heresy. The Turks were reproached with having amongst them neither forcerers, witches, nor demoniacs; and the want of the latter was considered as an infallible proof of the falsity of their religion.

A zealous friend to the public welfare, to humanity, and to true religion, in one of his writings in favour of innocence, informs us, that there have been above a hundred thousand witches condemned to die by Christian tribunals. If, to these lawful massacres, we add the much superior number of heretics sacrificed, our part of the globe will appear one vast scaffold covered with executioners and victims, and surrounded by judges, guards, and spectators*.

The first instance I find of any person executed for witchcraft (in the Massachusetts) was in June 1648. Margaret Jones of Charlestown was indicted for a witch, found guilty, and executed. She was charged with having such a malignant touch, that if she laid her hands

* *Beccaria*, p. 198—200.

upon man, woman, or child, in anger, they were seized presently with deafness, vomiting, or other sickness, or some violent pains. The husband of the woman, after she was executed, had taken his passage in a ship which lay in Charles River, bound to Barbadoes, well ballasted, but with eighty horses a-board, and being observed to roll on a sudden as if she would have overset, an officer was sent with a warrant to apprehend the man; and after he was committed to prison the ship ceased her rolling, which it is said was never renewed afterwards. Such was the credulity and infatuation of that day. Happy would it have been if this had been the only instance of it. Shall we wonder at the New-England magistrates, when we find such characters as Lord Chief Justice Hale, &c. soon after chargeable with as great delusion *?

The most remarkable occurrence in the colony in the year 1655, was the trial and condemnation of Mrs. Ann Hibbins for witchcraft. Her husband, who died in the year 1654, was an agent for the colony in England, several years one of the assistants, and a merchant of note in the town of Boston; but losses in the latter part of his life had reduced his estate, and increased the natural crabbedness of his wife's temper, which made her turbulent and quarrellsome, and brought her under church censures; and at length rendered her so odious to her neighbours, as to cause some of them to accuse her of witchcraft. The jury brought her in guilty, but the magistrates refused to accept the verdict; so the cause came to the general court, where the popular clamour prevailed against her, and the miserable old woman was condemned and executed. Search was made upon her body for tetts, and in her chests and boxes for puppets, images, &c. but there is no record of any thing of that sort being found. Mr. Beach, a minister in Jamaica, in a letter to Dr. Increase Mather, in the year 1684, says, "You may remember what I have sometimes told you your famous Mr. Norton once said at his own table, before Mr. Wilson the pastor, Elder Penn, and myself and wife, &c. who had the honour to be his guests, that one of your magistrate's wives, as I remember, was hanged for a witch, only for having more wit than her neighbours. It was his very expression; she having, as he explained it, unhappily guessed that two of her persecutors, whom she saw talking in the street, were talking of her, which proving true cost her her life, notwithstanding all he could do to the contrary, as he himself told us."

It fared with her as it did with Joan of Arc in France. Some counted her a saint, and some a witch; and some observed solemn marks of providence set upon those who were very forward to condemn her, and to brand others upon the like ground with the like reproach. *This was the second instance upon record of any person's being executed for witchcraft in New-England* †.

Such was the credulity, delusion, and infatuation of those times, that in the year 1690 a scene opened that plunged the whole province into horror and bloodshed. The business of witchcraft was begun at Salem; it increased, till the most intimate friends, children and parents, wives and husbands, became accusers and witnesses against each other. The magistrates, courts, clergy, and people, were carried away

* *Hutchinson's History, Vol. I. p. 154.*

† *Ibid. p. 187.*

with the infatuation: Delusion, iniquity, and revenge, carried the accused to the prisons, and the prisoners to the gallows. Nor did the numbers or horrors of the executions abate, till the excess of danger and destruction opened the eyes of the people. When their reason returned, they were astonished at their former madness and outrage; and wondered much that their courts and clergy had no more wisdom than themselves. This horrid scene had however one good effect; it rendered the whole business suspicious; and from that period till now, any person that has attempted to take up the trade in America, has passed for a fool or a knave.

The idea, however, is not eradicated from the minds of the gloomy, fearful, and ignorant. In the year 1748, in the bishopric of Wurzburg, in Germany, an old woman was convicted of witchcraft, and burnt. A very blameable affair, of a nature somewhat similar, took place not long since in America. What should be done, if an ill-natured, ill-looking, scolding old hag, should take it into her head to turn a witch now? Let her alone, and get out of the way of her noise and brawling. One of these *filly witches* cannot do you any hurt but by her *tongue*: If you are not tormented by that, she has no other members or powers that can do you any injury.



LAW REPORT.

[From a late London paper.]

Barnard v. the Assignees of Price, a Bankrupt.

MR. GARROW stated, that this was an issue out of chancery: and, were it not for the respect that was due to the recommendation of that court, the case consisted of such volumes of paper, that he should have no difficulty to say, without danger of being contradicted, that it was absolutely impossible for a court and jury to decide that cause. If it had originated in a court of law, it would have been considered as one of those causes, which, from unavoidable necessity, must be referred to arbitration. However, they had got there by some singular operation of some master in chancery's office. As he did not understand the proceedings in the master's office, he certainly wished to speak of them with respect.

The defendants were the assignees of a person of the name of Price, a bankrupt, who had carried on business in several ways. He had kept the Oxford coffee-house in the Strand. He had also been agent for several persons residing in a distant part of the kingdom. The plaintiff had dealings with him; and, at the time of his bankruptcy, Mr. Barnard wished to prove a debt of 5000*l*. The commissioners refused to admit him to prove it.

The business came before the chancellor; and, at the plaintiff's own request, it was referred to the master, who after some time made his report, in which was stated, that on one side of the account there was 5000*l*. and on the other 28,000*l*.; so that, according to this statement, the

the plaintiff, instead of being a creditor of the bankrupt to the amount of 5000 l. was his debtor to the amount of 23,000 l. The Lord Chancellor therefore wished for the verdict of a jury on the state of this long complicated account.

The demand of the plaintiff arose subsequent to the 7th of September 1787. The bankrupt had been examined as to the state of this debt, and he exactly agreed with the plaintiff as to the amount due to him on account of the money lent, which exceeded 20,000 l.

The learned counsel, after stating all the circumstances of the case with great perspicuity, said, he was still willing to refer it, if it could be done consistently with forms.

Mr. Erskine said, he should as soon attempt to describe the essence of the celestial or infernal spirits, as endeavour to describe what passed in a master's office. He had no objections to refer it, provided they could get some gentleman (who must be a young man) to devote the remainder of his days to this business.

The counsel on both sides agreed to refer it to Mr. Holroyd and Mr. Bailley.

Lord Kenyon said, it could not be in better hands; and the verdict would be entered up as the arbitrators should direct.



Anecdotes of the late EDWARD WORTLEY MONTAGUE, Esq.

THE celebrated Edward Wortley Montague, Esq. died some years since on his return from Venice to England. As this gentleman was remarkable for the uncommon incidents which attended his life, the close of that life was no less marked with singularity. He had been early married to a woman, who aspired to a character no higher than that of an industrious washer-woman. As the marriage was solemnized in a frolic, Wortley never deemed her sufficiently the wife of his bosom to cohabit with her. She was allowed a maintenance. She lived contented, and was too submissive to be troublesome on account of the conjugal rites. Mr. Montague, on the other hand, was a perfect patriarch in his manners. He had wives of almost every nation. When he was with Ali Bey in Egypt, he had his household in Egyptian females, each striving who should be the happy she, who should gain the greatest ascendancy over this Anglo-eastern bashaw. At Constantinople, the Grecian women had charms to captivate this unsettled wanderer. In Spain, a Spanish brunette. In Italy, the olive-complexioned females were solicited to partake the honours of the bridal-bed.—It may be asked, what became of this groupe of wives? Mr. Montague was continually shifting the place, and consequently varying the scene.

Did he travel with his wives, as the patriarchs did with their flocks and herds? No such thing. Wortley, considering his wives as bad travelling companions, generally left them behind him. It happened, however, that news reached his ears of the death of the original Mrs. Montague, the washer-woman. Wortley had no issue by her; and without issue-male, a very large estate would revert to the second son

of Lord Bute. Wortley owing the family no obligations, was determined, if possible, to defeat their expectations. He resolved to return to England and marry. He acquainted a friend with his intentions; and commissioned that friend to advertise for any young decent woman, who might be in a pregnant state. The advertisement was inserted shortly after in one of the morning papers. Several ladies answered it. One out of the number was selected, as being the most eligible object. She waited with eagerness for the arrival of her expected bridegroom; but behold whilst he was on his journey, death very impertinently arrested him in his career.

Thus ended the days of Edward Wortley Montague, Esq. a man who had passed through such variegated scenes, that a bare recital of them would favour of the marvellous. From Westminster school, where he was placed for education, he ran away three several times. He exchanged clothes with a chimney-sweeper, and followed for some time the sooty occupation. He next joined himself to a fisherman, and cried flounders in Rotherhithe. He then sailed as a cabin-boy to Spain, where he was no sooner arrived, than he ran away from the vessel, and hired himself to a driver of mules. After thus vagabondizing it for some time, he was discovered by the consul, who returned him to his friends in England. They received him with a joy equal to that of the father of the prodigal son in the gospel.

A private tutor was employed to recover those rudiments of learning which a life of dissipation, of blackguardism, and of vulgarity, might have obliterated. Wortley was sent to the West Indies, where he remained for some time; then returned to England, acted according to the dignity of his birth, was chosen a member, and served in two successive parliaments. His expences exceeding his income, he became involved in debt, quitted his native country, and commenced that wandering traveller he continued till the day of his death. Having visited most of the eastern countries, he contracted a partiality for their manners. He drank little wine, a great deal of coffee, wore a long beard, smoked much, and even while at Venice he was habited in the eastern style. He sat cross-legged, in Turkish fashion, through choice. With the Hebrew, the Arabic, the Chaldaic, and the Persian languages, he was as well acquainted as with his native tongue. He published several pieces: One on the "Rise and fall of the Roman empire;" another, an exploration of "the causes of earthquakes." He had great natural abilities; a vast share of acquired knowledge, and scarcely a single vice—for *he is dead*. That he had virtue, to counterbalance his failings, Omniscience will discover, when weighing them in the scale of merit. Infinite mercy will take care that the beam shall preponderate in favour of his future happiness.

The following advertisement, copied from an English newspaper, was said to be actually inserted by Edward Wortley Montague.

MATRIMONY.

"A gentleman who hath filled two successive seats in parliament, is nearly sixty years of age, lives in great splendour and hospitality, and from whom a considerable estate must pass if he dies without issue, has no objection to marry a widow or single lady, provided the party be
of

of a genteel birth, polished manners, and five, six, seven, or eight months gone in her pregnancy.

"Letters directed to — Brecknock, Esq. at Will's Coffeehouse, facing the admiralty, will be honoured with due attention, secrecy, and every possible mark of respect."



Extraordinary character of a young Lady.

DIED lately, by the rupture of a vessel in her lungs, Miss Charlotte Hutton, youngest daughter of Dr. C. Hutton, of Woolwich, England; a loss by which her parents are left forever inconsolable. For her goodness she was universally beloved, and for her talents and acquirements universally admired and respected by all who knew her.

She was only sixteen years of age at her death, and yet she had been for several years the most efficient personage in the family, entering into all its numerous concerns, both domestic and literary, in the most active and ample manner. She was her father's amanuensis and assistant upon all occasions: She wrote for him, and read to him in all languages and sciences; she made drawings for him of all kinds, marine, thematical, mechanical, &c.; arranged and managed his library, and knew where every book stood, and could find most of them in 200 pieces of the dark.

She knew several languages, and almost all sciences, and materials for the degree; arithmetic, algebra, geography, astronomy, poetry, history, botany, gardening, and all the arts. She was author of several ingenious essays, and she extracted the square roots of most of the twelve places of decimals, and proved the means of differences, arranging the whole by the carrying off the Americans. She drew elegant geographical maps, which produced frequent skirmishes before her death, began and completed one, and carried off what was marked at composition and style, either to repair it, as well as a pressing herself well on any subject; a small garrison were reduced to make prizes indiscriminately in the parlour, (for she was usually the first up.)

She was soon reduced to distress. She told them a dream she had to act with all the vigour of confederation and immediately did, literally, in the following manner: I was dead, and that my soul had ascended forever. These were in substance several persons whom I had formerly known, and some of the nuns whom I was particularly attached to. They told me, when they received me, that but hoped I should not stay with them long,

of Lord Bute. Wortley owing the family no obligations, was determined, if possible, to defeat their expectations. He resolved to return to England and marry. He acquainted a friend with his intentions; and commissioned that friend to advertise for any young decent woman, who might be in a pregnant state. The advertisement was inserted shortly after in one of the morning papers. Several ladies answered it. One out of the number was selected, as being the most eligible object. She waited with eagerness for the arrival of her expected bridegroom; but behold whilst he was on his journey, death very impertinently arrested him in his career.

Thus ended the days of Edward Wortley Montague, Esq. a man who had passed through such variegated scenes, that a bare recital of them would favour of the marvellous. From Westminster school, where he was placed for education, he ran away three several times. He exchanged clothes with a chimney-sweeper, and followed for some time the sooty occupation. He next joined himself to a fisherman, and cried flounders in Rotherhithe. He then sailed as a cabin-boy to Spain, where he was no sooner arrived, than he ran away from the vessel, and hired himself to a driver of mules. After thus vagabondizing it for some time, he was discovered by the consul, who returned him to his friends in England. They received him with a joy equal to that of the father of the prodigal son in the gospel.

A private tutor was employed to recover those rudiments of learning which a life of dissipation, of blackguardism, and of vulgarity, might have obliterated. Wortley was sent to the West Indies, where he remained for some time; then returned to England, acted according to the dignity of his birth, was chosen a member, and served in two successive parliaments. His expences exceeding his income, he became involved in debt, quitted his native country, and commenced that wandering traveller he continued till the day of his death. Having visited most of the eastern countries, he contracted a partiality for their manners. He drank little wine, a great deal of coffee, wore a long beard, smoked much, and even while at Venice he was habited in the eastern style. He sat cross-legged, in Turkish fashion, through choice. With the Hebrew, the Arabic, the Chaldaic, and the Persian languages, he was as well acquainted as with his native tongue. He published several pieces: One on the "Rise and fall of the Roman empire;" another, an exploration of "the causes of earthquakes." He had great natural abilities, a vast share of acquired knowledge, and scarcely a single vice—for *he is dead*. That he had virtue, to counterbalance his failings, Omniscience will discover, when weighing them in the scale of merit. Infinite mercy will take care that the beam shall preponderate in favour of his future happiness.

The following advertisement, copied from an English newspaper, was said to be actually inserted by Edward Wortley Montague.

MATRIMONY.

"A gentleman who hath filled two successive seats in parliament, is nearly sixty years of age, lives in great splendour and hospitality, and from whom a considerable estate must pass if he dies without issue, has no objection to marry a widow or single lady, provided the party be
of

of a genteel birth, polished manners, and five, six, seven, or eight months gone in her pregnancy.

"Letters directed to — Brecknock, Esq. at Will's Coffeehouse, facing the admiralty, will be honoured with due attention, secrecy, and every possible mark of respect."



Extraordinary character of a young Lady.

DIED lately, by the rupture of a vessel in her lungs, Miss Charlotte Hutton, youngest daughter of Dr. C. Hutton, of Woolwich, England; a loss by which her parents are left forever inconsolable. For her goodness she was universally beloved, and for her talents and acquirements universally admired and respected by all who knew her.

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She knew several languages, and almost all sciences in a high degree; arithmetic, algebra, geography, astronomy, poetry, history, botany, gardening, and all other accomplishments, in a superior style and degree. Her acquirements were acquisitions chiefly made by the use of her own mind, with little or no assistance from others. She was author of several ingenious essays. She extracted the square roots of most of the numbers, and twelve places of decimals, and proved the means of differences, arranging the whole in a systematic manner. She drew elegant geographical maps. Before her death, began and completed one of the world, both the drawing, the shading, and the lettering, markable at composition and style, either expressing herself well on any subject; a small anecdote cannot avoid here inserting for the curiosity of the world, a few days before her death, when the family were sitting in the parlour, (for she was usually the first up and the last at night,) she told them a dream she had dreamed, which seemed so curious, that they desired her to write it down, which she immediately did, literally, in the following manner: "I was dead, and that my soul had ascended into heaven, where I found several persons whom I had formerly known, some of the nuns whom I was particularly attached to. They told me, when they received me, that I was dead, but hoped I should not stay with them long,

purgatory; and that all the stars were for the reception of different people's souls, a different star being allotted for every kind of bad temper and vice; all the sharp tempers went to one star, the sulky to another, and the peevish to another, and so on. Every body in each star being of the same temper, no one would give up to another, and there was nothing but dissention and quarrels among them. Some of those who received me, taking offence at the information my friends were giving to me, a child, it made a quarrel, which at length became so rude and noisy, that it awaked me." In short, had she lived, she shewed fair to become a second Hypatia.

To her mother and the rest of the family she was no less useful in domestic business, than to her father in the literary; for nothing came amiss to her, being equally skilled and adroit in all useful and laudable concerns; in managing the family, the servants, in making purchases at shops or markets, &c. She was the life and soul of every company where-ever she came, engaging the chief or sole attention of every person, men and women, young and old. She had conversation for every one, and generally took the lead when not checked. In short, her goodness and sweetness of disposition gained her the love of every person, as her wit and cheerfulness fixed their attention, and her knowledge and wisdom raised their admiration.



A N E C D O T E S.

PRIEST AND INDIANS.

relates, that a Spanish priest perceiving rather to hang themselves than to labour the following words:—*You wish to hang, may not be obliged to labour; since that is the but I must warn you of one thing, which is, the world as well as in this, and I give you my throughout all eternity.* Upon hearing this, themselves at his feet, and beseeched him in omit such a rash action. Had two-thirds as destroyed themselves, the orator would not have kept his word with the rest.

OF DEAN SWIFT.

preached an assize-sermon in Ireland, was acquainted with the judges; and having in his discourse abuse of the law, he had borne a little hard on causes they certainly know are wrong, dinner was circulating, a young barrister happening to see the Dean, and, after many altercations on the subject, said to him, *If the devil were to die, whether a parsonage, to preach his funeral-sermon? Yes, said he, be the man; for I would then give the devil his children.*

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THE HISTORY OF THE *AMERICAN REVOLUTION*.

[Continued from p. 276.]

IN other places the same determined spirit of resistance appeared on the part of the Americans. Lord North's conciliatory scheme was utterly rejected by the assemblies of the states of Pennsylvania and New-Jersey, and afterwards in every other colony. The commencement of hostilities at Lexington determined the colony of New-York, which had hitherto continued to waver, to unite with the rest; and as the situation of New-York renders it unable to resist an attack from the sea, it was resolved, before the arrival of a British fleet, to secure the military stores, send off the women and children, and to set fire to the city if it was still found incapable of defence. The exportation of provisions was every where prohibited, particularly to the British fishery on the banks of Newfoundland, or to such colonies of America as should adhere to the British interest. Congress resolved on the establishment of an army, and of a large paper-currency in order to support it. In the northern inland colonies, Colonels Easton and Ethan Allen, without receiving any orders from Congress, or communicating their design to any body, with a party of only 250 men, surprised the forts of Crown-Point, Tyconderoga, and the rest that form a communication betwixt the colonies and Canada. On this occasion 200 pieces of cannon fell into their hands, besides mortars and a large quantity of military stores, together with two armed vessels, and materials for the construction of others.

After the battle of Bunker's Hill, the provincials erected fortifications on the heights which commanded Charlestown, and strengthened the rest in such a manner that there was no hope of driving them from thence; at the same time that their activity and boldness astonished the British officers, who had been accustomed to entertain a mean and unjust opinion of their courage.

The troops, thus shut up in Boston, were soon reduced to distress. Their necessities obliged them to attempt the carrying off the American cattle on the islands before Boston, which produced frequent skirmishes; but the provincials, better acquainted with the navigation of these shores, landed on the islands, destroyed and carried off whatever was of any use, burned the light-house at the entrance of the harbour, and took prisoners the workmen sent to repair it, as well as a party of marines who guarded them. Thus the garrison were reduced to the necessity of sending out armed vessels to make prizes indiscriminately of all that came in their way, and of landing in different places to plunder for subsistence as well as they could.

The congress in the mean time continued to act with all the vigour which its constituents had expected. Articles of confederation and perpetual union were drawn up and solemnly agreed upon; by which they bound themselves and their posterity forever. These were in substance as follows,

1. Each

1. Each colony was to be independent within itself, and to retain an absolute sovereignty in all domestic affairs,

2. Delegates to be annually elected to meet in congress, at such time and place as should be enacted in the preceding congress.

3. This assembly should have the power of determining war or peace, making alliances; and, in short, all that power which sovereigns of states usually claim as their own.

4. The expences of war to be paid out of the common treasury, and raised by a poll-tax on males from sixteen to sixty: the proportions to be determined by the laws of the colony.

5. An executive council to be appointed, to act in place of the congress during its recess.

6. No colony to make war with the Indians without consent of congress.

7. The boundaries of all the Indian lands to be secured and ascertained to them; and no purchases of lands were to be made by individuals, or even by a colony, without the consent of congress.

8. Agents appointed by congress should reside among the Indians, to prevent fraud in trading with them, and to relieve, at the public expence, their wants and distresses.

9. This confederation to last until there should be a reconciliation with Britain; or, if that event should not take place, it was to be perpetual.

After the action of Bunker's Hill, however, when the power of Great Britain appeared less formidable in the eyes of America than before, congress proceeded formally to justify their proceedings in a declaration drawn up in terms more expressive, and well calculated to excite attention.

"Were it possible (said they) for men who exercise their reason, to believe, that the Divine Author of our existence, intended a part of the human race to hold an absolute property in, and unbounded power over others, marked out by his infinite goodness and wisdom as the objects of a legal domination, never rightfully resistible, however severe and oppressive; the inhabitants of these colonies might at least require from the parliament of Great Britain, some evidence that this dreadful authority over them had been granted to that body: But a reverence for our Great Creator, principles of humanity, and the dictates of common sense, must convince all those who reflect upon the subject, that government was instituted to promote the welfare of mankind, and ought to be administered for the attainment of that end.

"The legislature of Great Britain, however, stimulated by an inordinate passion for power, not only unjustifiable, but which they know to be peculiarly reprobated by the very constitution of that kingdom, and despairing of success in any mode of contest where regard should be had to law, truth, or right, have, at length, deserting those, attempted to effect their cruel and impolitic purpose of enslaving these colonies by violence, and have thereby rendered it necessary for us to close with their last appeal from reason to arms. Yet, however blinded that assembly may be, by their intemperate rage for unlimited domination

mination, so to slight justice in the opinion of mankind, we esteem ourselves bound by obligations to the rest of the world, to make known the justice of our cause."

After taking notice of the manner in which their ancestors left Britain, the happiness attending the mutual friendly commerce betwixt that country and her colonies, and the remarkable success of the late war, they proceed as follows: "The new ministry, finding the brave foes of Britain, though frequently defeated, yet still contending, took up the unfortunate idea of granting them a hasty peace, and of then subduing her faithful friends.

"These devoted colonies were judged to be in such a state as to present victories without bloodshed, and all the easy emoluments of statutable plunder. The uninterrupted tenor of their peaceable and respectful behaviour from the beginning of their colonization; their dutiful, zealous, and useful services during the war, though so recently and amply acknowledged in the most honourable manner by his majesty, by the late king, and by parliament, could not save them from the intended innovations. Parliament was influenced to adopt the pernicious project; and assuming a new power over them, has, in the course of eleven years, given such decisive specimens of the spirit and consequences attending this power, as to leave no doubt of the effects of acquiescence under it.

"They have undertaken to give and grant our money without our consent, though we have ever exercised an exclusive right to dispose of our own property. Statutes have been passed for extending the jurisdiction of the courts of admiralty and vice-admiralty beyond their ancient limits; for depriving us of the accustomed and inestimable rights of trial by jury, in cases affecting both life and property; for suspending the legislature of one of our colonies; for interdicting all commerce to the capital of another; and for altering, fundamentally, the form of government established by charter, and secured by acts of its own legislature; and solemnly confirmed by the crown; for exempting the murderers of colonists from legal trial, and in effect from punishment; for erecting in a neighbouring province, acquired by the joint arms of Great Britain and America, a despotism dangerous to our very existence; and for quartering soldiers upon the colonists in a time of profound peace. It has also been resolved in parliament, that colonists, charged with committing certain offences, shall be transported to England to be tried.

"But why should we enumerate our injuries in detail?—By one statute it is declared, that parliament can of right make laws to bind us in all cases whatever. What is to defend us against so enormous, so unlimited a power? Not a single person who assumes it is chosen by us, or is subject to our controul or influence; but, on the contrary, they are all of them exempt from the operation of such laws; and an American revenue, if not diverted from the ostensible purposes for which it was raised, would actually lighten their own burdens in proportion as it increases ours.

"We saw the misery to which such despotism would reduce us.—
We

We, for ten years incessantly and ineffectually, besieged the throne as supplicants ; we reasoned, we remonstrated with parliament in the most mild and decent language ; but administration, sensible that we should regard these measures as freemen ought to do, sent over fleets and armies to enforce them.

“ We have pursued every temperate, every respectful measure ; we have even proceeded to break off all commercial intercourse with our fellow-subjects, as our last peaceable admonition, that our attachment to no nation on earth would supplant our attachment to liberty ; this we flattered ourselves was the ultimate step of the controversy ; but subsequent events have shown how vain was this hope of finding moderation in our enemies !

“ The Lords and Commons, in their address in the month of February, said, that a rebellion at that time actually existed in the province of Massachusetts-Bay ; and that those concerned in it had been countenanced and encouraged by unlawful combinations and engagements entered into by his majesty’s subjects in several of the colonies ; and therefore they besought his majesty, that he would take the most effectual measures to enforce due obedience to the laws and authority of the supreme legislature. Soon after the commercial intercourse of whole colonies with foreign countries was cut off by an act of parliament ; by another, several of them were entirely prohibited from the fisheries in the seas near their coasts, on which they always depended for their subsistence ; and large reinforcements of ships and troops were immediately sent over to Gen. Gage.

“ Fruitless were the intreaties, arguments, and eloquence of an illustrious band of the most distinguished peers and commoners, who nobly and strenuously asserted the justice of our cause, to stay, or even to mitigate, the heedless fury with which these accumulated outrages were hurried on. Equally fruitless was the interference of the city of London, of Bristol, and of many other respectable towns in our favour.

After having reproached parliament, Gen. Gage, and the British government in general, they proceed thus : “ We are reduced to the alternative of choosing an unconditional submission to tyranny, or resistance by force. The latter is our choice. We have counted the cost of this contest, and find nothing so dreadful as voluntary slavery.—Honour, justice, and humanity, forbid us tamely to surrender that freedom which we received from our gallant ancestors, and which our innocent posterity have a right to receive from us. Our cause is just ; our union is perfect ; our internal resources are great ; and, if necessary, foreign assistance is undoubtedly attainable. We fight not for glory or conquest ; we exhibit to mankind the remarkable spectacle of people attacked by unprovoked enemies. They boast of their privileges and civilization, and yet proffer no milder conditions than servitude or death. In our native land, in defence of the freedom that is our birthright, for the protection of our property acquired by the honest industry of our forefathers and our own, against violence actually offered, we have taken up arms ; we shall lay them down when hostilities shall cease on the part of our aggressors, and all danger of their being renewed shall be removed—and not before.”

These

These are some of the most striking passages in the declaration of congress on taking up arms against Great Britain, and dated July 6th, 1775. Without inquiring whether the principles on which it is founded are right or wrong, the determined spirit which it shows, ought to have convinced the people of Britain, that the conquest of America was an event scarce ever to be expected. In every other respect an equal spirit was shown; and the rulers of the British nation had the mortification to see those whom they styled *rebels* and *traitors*, succeed in negotiations in which they themselves were utterly foiled. In the passing of the Quebec bill, ministry had flattered themselves that the Canadians would be so much attached to them on account of restoring the French laws, that they would very readily join in any attempt against the colonists, who had reprobated that bill in such strong terms: but in this, as in every thing else indeed, they found themselves mistaken. The Canadians having been subject to Britain for a period of fifteen years, and being thus rendered sensible of the advantages of British government, received the bill itself with evident marks of disapprobation, nay, reprobated it as tyrannical and oppressive. A scheme had been formed for Gen. Carleton, governor of the province, to raise an army of Canadians wherewith to act against the Americans; and so sanguine were the hopes of administration in this respect, that they had sent 20,000 stand of arms, and a great quantity of military stores, to Quebec for the purpose. But the people, though they did not join the Americans, yet were found immovable in their purpose to stand neuter. Application was made to the bishop, but he declined to interpose his influence, as contrary to the rules of the Popish clergy; so that the utmost efforts of government in this province were found to answer little or no purpose.

The British administration next tried to engage the Indians in their cause. But though agents were dispersed among them with large presents to their chiefs, they universally replied, that they did not understand the nature of the quarrel, nor could they distinguish whether those who dwelt in America or on the other side of the ocean were in the fault; but they were surprised to see Englishmen ask their assistance against one another, and advised them to be reconciled, and not to think of shedding the blood of their brethren.—To the representations of congress they paid more respect. These set forth, that the English on the other side of the ocean had taken up arms to enslave, not only their countrymen in America, but the Indians also; and if the latter should enable them to overcome the colonists, they themselves would soon be reduced to a state of slavery also. By arguments of this kind these savages were engaged to remain neuter; and thus the colonists were freed from a most dangerous enemy. On this occasion the congress thought fit to hold a solemn conference with the different tribes of Indians. The speech made by them on the occasion is curious, but too long to be fully inserted. The following is a specimen of the European mode of addressing these people.

“Brothers, Sachems, and Warriors!

“We, the delegates from the Twelve United Provinces, now sitting in general congress at Philadelphia, send their talk to you, our brothers.

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“Bro-

"Brothers and Friends, now attend!

"When our fathers crossed the great water, and came over to this land, the king of England gave them a talk, assuring them that they and their children should be his children; and that if they would leave their native country, and make settlements, and live here, and buy and sell, and trade with their brethren beyond the water, they should still keep hold of the same covenant-chain, and enjoy peace; and it was covenanted, that the fields, houses, goods, and possessions which our fathers should acquire, should remain to them as their own, and be their childrens forever, and at their sole disposal.

"Brothers and Friends, open an ear!

"We will now tell you of the quarrel betwixt the counsellors of King George and the inhabitants and colonies of America.

"Many of his counsellors have persuaded him to break the covenant-chain, and not to send us any more good talks. They have prevailed upon him to enter into a covenant against us, and have torn asunder, and cast behind their backs, the good old covenant which their ancestors and ours entered into, and took strong hold of. They now tell us they will put their hands into our pocket without asking, as though it were their own; and at their pleasure they will take from us our charters, or written civil constitution, which we love as our lives; also our plantations, our houses, and our goods, whenever they please, without asking our leave. They tell us, that our vessels may go to that or this island in the sea, but to this or that particular island we shall not trade any more; and in case of our non-compliance with these new orders, they shut up our harbours.

"Brothers, we live on the same ground with you; the same island is our common birth-place. We desire to sit down under the same tree of peace with you: let us water its roots, and cherish the growth, till the large leaves and flourishing branches shall extend to the setting sun, and reach the skies. If any thing disagreeable should ever fall out between us, the Twelve United Colonies, and you, the Six Nations, to wound our peace, let us immediately seek measures for healing the breach. From the present situation of our affairs, we judge it expedient to kindle up a small fire at Albany, where we may hear each other's voice, and disclose our minds fully to one another."

The other remarkable transactions of this congress were, the ultimate refusal of the conciliatory proposal made by Lord North, of which such sanguine expectations had been formed by the English ministry; and appointing a generalissimo to command their armies, which were now very numerous. The person chosen for this purpose was GEORGE WASHINGTON; a man so universally beloved, that he was raised to such a high station by the unanimous voice of congress; and his subsequent conduct showed him every way worthy of it. Horace Gates and Charles Lee, two English officers of considerable reputation, were also chosen; the former an adjutant-general, the second a major-general. Artemus Ward, Philip Schuyler, and Israel Putnam, were likewise nominated major generals. Seth Pomeroy, Richard Montgomery, David Wooster, William Heath, Joseph Spencer, John Thomas,

John

John Sullivan, and Nathaniel Green, were chosen brigadier-generals at the same time.

Congress had now also the satisfaction to receive deputies from the colony of Georgia, expressing a desire to join the confederacy. The reasons they gave for renouncing their alliance to Britain, was, that the conduct of parliament towards the other colonies had been oppressive; that though the obnoxious acts had not been extended to them, they could view this only as an omission, because of the seeming little consequence of their colony; and therefore looked upon it rather to be a slight than a favour. At the same time they framed a petition to the king, similar to that sent by the other colonies, and which met with a similar reception.

The success which had hitherto attended the Americans in all their measures, now emboldened them to think, not only of defending themselves, but likewise of acting offensively against Great Britain. The conquest of Canada appeared an object within their reach, and one that could be attended with many advantages; and as an invasion of that province was already facilitated by the taking of Crown Point and Tyconderoga, it was resolved, if possible, to penetrate that way into Canada, and reduce Quebec during the winter, before the fleets and armies, which they were well assured would sail thither from Britain, should arrive. By order of congress, therefore, 3000 men were put under the command of Generals Montgomery and Schuyler, with orders to proceed to Lake Champlain, from whence they were to be conveyed in flat-bottomed boats to the mouth of the river Sorel, a branch of the great river St. Lawrence, and on which is situated a fort of the same name with the river. On the other hand, they were opposed by Gen. Carleton, governor of Canada, a man of great activity and experience in war; who, with a very few troops, had hitherto been able to keep in awe the disaffected people of Canada, notwithstanding all the representations of the colonists. He had now augmented his army by a considerable number of Indians, and promised, even in his present situation, to make a very formidable resistance.

As soon as General Montgomery arrived at Crown Point, he received information that a number of armed vessels were stationed at St. John's, a strong fort on the Sorel, with a view to prevent his crossing the lake; on which he took possession of an island which commands the mouth of the Sorel, and by which he could prevent them from entering the lake. In conjunction with General Schuyler, he next proceeded to St. John's: but finding that place too strong, it was agreed, in a council of war, to retire to Isle aux Noix, where General Schuyler being taken ill, Montgomery was left to command alone. His first step was to gain over the Indians whom General Carleton had employed, and this he in a great measure accomplished; after which, on receiving the full number of troops appointed for his expedition, he determined to lay siege to St. John's. In this he was facilitated by the reduction of Chamblee, a small fort in the neighbourhood, where he found a large supply of powder. An attempt was made by General Carleton to relieve the place; for which purpose he, with great pains, collected about 1000 Canadians, while Colonel Maclean proposed to
raise

raise a regiment of Highlanders who had emigrated from their own country to America.

But while General Carleton was on his march with these new levies he was attacked by the provincials, and utterly defeated; which being made known to another body of Canadians who had joined Col. Maclean, they abandoned him without striking a blow, and he was obliged to retreat to Quebec.

The defeat of General Carleton was a sufficient recompence to the Americans for that of Col. Ethan Allen, which had happened some time before. The success which had attended this gentleman against Crown Point and Tyconderoga, had emboldened him to make a similar attempt on Montreal; but being attacked by the militia of the place, supported by a detachment of regulars, he was entirely defeated and taken prisoner.

As the defeat of General Carleton, and the desertion of Maclean's forces, left no room for the garrison of St. John's to hope for any relief, they now consented to surrender themselves prisoners of war; but were in other respects treated with great humanity. They were in number 500 regulars and 200 Canadians, among whom were many of the French nobility, who had been very active in promoting the cause of Britain among their countrymen.

General Montgomery next took measures to prevent the British shipping from passing down the river from Montreal to Quebec. This he accomplished so effectually, that the whole were taken. The town itself was obliged to surrender at discretion; and it was with the utmost difficulty that General Carleton escaped in an open boat by the favour of a dark night.

[To be continued.]

POETICAL ESSAYS.

FOR THE RURAL MAGAZINE.

The following Epitaph is still to be seen on a grave-stone, erected to the memory of HUMPHREY ATHERTON, in Dorchester, near Boston. As it is of an ancient date, it presents us a singular specimen of the state of poetry and refinement about an hundred and fifty years ago.

EPI T A P H.

HERE lies our captain and major, of Suffolk; was withal
A goodly magistrate was he, and major-general.
Two troops of horse with him here came, such worth his love did crave;
Ten companies of foot also, mourning march'd to his grave.
Let all that read, be sure to keep the faith, as he hath done;
With Christ he lives now, crown'd, his name was *Humphrey Atherton*.

ELEGIES.

On the Death of EDWARD WINSLOW, Esq. Governor of Plymouth Colony, who died May 8, 1655, on board the fleet which was sent against Hispaniola.

THE eight of May, west from 'Spaniola's shore,
 God took from us our grand commissioner,
 Winslow by name, a man in chiefest trust,
 Whose life was sweet, and conversation just;
 Whose parts and wisdom most men's did excel,
 An honour to his place, as all can tell.

On WILLIAM BRADFORD, Esq. Governor of Plymouth Colony, who died May 9, 1657.

THE ninth of May, about nine of the clock,
 A precious one God out of Plymouth took;
 Governor Bradford then expir'd; his breath,
 Was call'd away by force of cruel death, &c.

These will be sufficient for a specimen of New-England poetry in that age.



VERSES by an itinerant Preacher.

[The occasion of the following poetical correspondence, which happened in the eastern part of Massachusetts, was this:—An itinerant ignorant preacher, a Jesuit of America, once a shoemaker, tired of his humble employment, began to imagine he was called of the Lord, like a Paul, to the labours of the gospel-ministry. But not, like the same great apostle, endued with the grace of charity, he brought a railing accusation against all who differed from his sacred creed, created division and discord, and drew upon him the contempt of the clergy, and the odium of the sensible and discerning among the people. This occasioned the Jesuistical priest, in vindication of himself, to publish these lines:]

MEN need not fear to preach or hear;
 None may the truth prohibit:
 God and the king allow the thing,
 Though clergymen forbid it.
 Did Christ or his apostles ever teach,
 That men, commission'd in his name to preach,
 Should of their fellow-mortals leave obtain,
 Or else, to avoid disorder, to refrain?
 When this is prov'd from scripture, I will mind it,
 But, at the present, don't know where to find it;
 But rather think, if any find such clause,
 It must be 'mong some antichristian laws.
 Why should it grieve a zealous, faithful pastor,
 If other workmen drive their nails still faster?
 "Nunc seges ubi Troja fuit."

This

This produced the following Answer from an Attorney at Law.

MEN need both fear to preach and hear,
 What some for truth exhibit:
 God and the king permit the thing,
 That oft deserves the gibbet!
 Nor Christ nor his apostles ever taught,
 That men, averse to labour, therefore ought
 To think themselves commission'd by the Lord,
 To scatter slander, and soment discord.
 'Tis prov'd from scripture, and who will may find it,
 'Mong Christian laws, though some refuse to mind it,
 That a mechanic, when a Christian made,
 Is not, by that, oblig'd to quit his trade.
 A faithful architect, a skilful master,
 Must needs regret it as a sad disaster,
 When bunglers rend his work to drive his nails yet faster.
 "*Ne futor ultra crepidam!*"



Sacred to MASONRY.

I. The glorious Architect divine,
A DIEU! a heart fond warm That you may keep th'unerring line,
 adieu, Still guarded by the plummet's
 Ye Brothers of a mystic tie; law,
 Ye favour'd and enlighten'd few, Till order bright completely shine,
 Companions of my social joy. Shall be my pray'r when far awa'.
 Though I to foreign lands must
 hie, And you, farewell, whose merits
 Pursuing fortune's slippery beau; claim,
 With melting heart and brimful Justly that highest badge to wear;
 eye, May Heaven bless your noble name,
 I'll mind you still when far awa'. To Masonry and Scotia dear.
 II. A last request, permit me then,
 Oft have I met your social band, When yearly you assembled are,
 To spend a cheerful festive One round I ask it with a tear,
 night; [mand, To him, the friend, that's far awa'.
 Oft honour'd with supreme com- V.
 Presided o'er the sons of light. And you, kind-hearted sisters fair,
 And by that hieroglyphic bright, I sing farewell to all your charms;
 Which none but craftsmen ever Th'impression of your pleasing air,
 saw, [write With raptures oft my heart did
 Strong mem'ry on my heart shall warm.
 Those happy scenes, when far Alas! the social winter's-night,
 awa'. No more returns while breath
 III. we draw;
 May freedom, harmony, and love, Till Sisters, Brothers, all unite,
 Cement you in the grand design, In that Grand Lodge that's far
 Beneath th'Omniscient eye above, awa'.

On Intolerance By T. Rowley Esq.

IT was the case in former times,
That men were punish'd for
their crimes,
For lying, stealing, whoring drink-
ing;
But it's become the case of late,
That men are judg'd to awful fate,
And damn'd for nothing more than
thinking.
But pray let me alone,
I do not harm a brother,
My thoughts are all my own,
I think not for another.



*On reading Gen. ETHAN ALLEN'S
animadversions on the proceedings
of the Senate of New-York against
Vermont.* By the same.

MAY Allen live to use the quill,
While York in envy reigns,
With ready mind and active will,
T' expose their wicked plans.
May all contagion flee away,
And at a distance stand;
No hypochondriacs plague his
mind,
Nor palsey shake his hand.
Till nature's great diurnal wheel,
Some future day rolls on,
When all the Yorkers courage fail,
And all their hopes are gone
Then may our Allen have repose,
Before his days shall cease;
And sing and see his labours close,
And leave Vermont in peace.



Two Fols.

ON Grace, Free-will, and mys-
t'ries high,
Two wits harangu'd the table;
B—ly believes he knows not why,
N—sh swears 'tis all a fable.
Peace, idiots, peace! and both agree,
N—sh, kiss thy empty brother;
Religion laughs at foes like thee,
But dreads a friend like t'other.

*On the death of a Wife, a notable
Scold and Shrew. By the Husband.*

WE lived one-and-twenty year,
As man and wife together;
I could no longer keep her here,
She's gone—I know not whither.
Could I but guess, I do protest,
I speak it not to flatter,
Of all the women in the world
I never would come at her.
Her body is bestowed well,
A handsome grave doth hide her;
And sure her soul is not in hell,
The devil would ne'er abide her.
I rather think she's soar'd aloft;
For in the last great thunder,
Methought, I heard her very voice
Rending the clouds in sunder.



The Biter bit.

A Certain priest had hoarded up
A secret mass of gold;
But where he might bestow it safe,
By fancy was not told.
At last it came into his head,
To lock it in a chest
Within the chancel; and he wrote
Thereon, *Hic Deus est.*
A merry grig, whose greedy mind,
Long wish'd for such a prey,
Respecting not the sacred words
That on the casket lay,
Took out the gold, and blotting out
The priest's inscription thereon;
Wrote, *Resurrexit, non est hic,*
"Your god is rose, and gone."



*Case of Conscience—addressed to a
Clergyman on his exposition of the
following Text:—"Watch and
pray, lest ye enter into tempta-
tion."*

BY our pastor perplexed,
How shall we determine?
"Watch and pray," says the Text;
"Go to sleep," says the Sermon.

Meteorological

Meteorological Observations for June, 1795.

Thermometer.				Winds.	Weather.
D.	7 A. M.	11 P. M.	9 P. M.		
1	50	58	53	NW.	Cloudy.
2	44	52	55	NW.	Rainy.
3	52	65	59	NW.	Fair weather.
4	55	76	55	N.	Fair and pleasant.
5	51	85	68	N.	Do.
6	64	80	54	N.	Do.
7	49	65	54	N.	Do.
8	43	72	59	W.	Do.
9	53	86	74	N. to S.	Do.
10	70	70	59	W.	Cloudy, with some rain.
11	48	68	60	W.	Fair and pleasant.
12	56	74	57	W.	Do.
13	53	76	54	N.	Do.
14	54	75	60	W.	Do.
15	52	84	59	W.	Do.
16	54	84	57	W.	Fair A. M. Rainy P. M. with thund. & very large hail.
17	57	76	64	SW.	Fair weather.
18	55	83	70	S.	Do.
19	61	90	74	S.	Fair and pleasant.
20	65	89	80	S.	Do.
21	69	75	66	S.	Rainy A. M. Fair P. M.
22	66	80	69	S.	Cloudy A. M. Thunder and showers P. M.
23	63	70	63	S.	Ditto.
24	58	75	63	SW.	Cloudy.
25	57	70	61	NW.	Rain A. M. Fair P. M.
26	54	72	61	N.	Cloudy.
27	55	73	58	NW.	Fair A. M. Cloudy P. M.
28	53	75	57	NW.	Fair weather.
29	44	80	62	NW.	Do.
30	54	90	68	W. to S. E.	Do.

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